THE PATH OF MEDITATION

BY

Swami Amalananda

आत्मानमनभिज्ञाय
विवेकम् योऽयमिच्छति ।
तेन भौतेन की वाच्यं (तेन)
पृष्ठेऽस्मिन्
को भवान् = इति

कालिका - चोर - आदि का
every - wheare

ط۔ برقی پمپ۔ جنرل اصول و ابتدائی حساب متعلقہ ہیڈ۔ پاور۔ اور انرجی کا خرچ۔

ی۔ برقی پاور پلانٹ۔ حساب۔ چلانا اور حفاظت متعلقہ چھوٹے انجن۔ برقی پلانٹ۔ سٹوریج بیٹری۔

ی۔ قانون برقی۔ انڈین الیکٹریسٹی ایکٹ ۱۹۱۰ اور ۱۹۲۲ء۔ الیکٹریسٹی رول متعلقہ لو میڈیم اور ہائی دباؤ۔

ک۔ وائرنگ انسٹالیشن ڈسٹریبیوشن اور وائرنگ کے مختلف طریقے۔ فٹنگ اور حفاظت۔ فٹنگ کا با اصول امتحان نقائص کی پڑتال اور درستی۔ اندازہ کرنا۔ وائرنگ اور دیگر مزدوریاں متعلقہ اور ان کا استعمال۔ تاروں کی قسمیں اور سائز۔ ان کا استعمال اور حساب۔ وائرنگ اور ڈایاگرام اور شیڈول کا تیار کرنا

ل۔ اوور ہیڈ لائین۔ سادہ حساب اور لو میڈیم اور ہائی پریشر کے لئے بناوٹ بمعہ سٹرین۔ سیگ۔ سپین۔ اثرات درجہ حرارت۔ تاروں کی کھینچ۔ انسولیٹر۔ گارڈ وائریں حفاظتی ترکیبیں۔ پیرودنی فیٹنگ۔ ٹائینگ گنڈ کٹر اور سپیریٹرس

م۔ جنرل۔ برقی طاقت اور روشنی سے متعلقہ ڈایاگرام اور ڈرائنگ کا بنانا اور سمجھنا جس میں پلین۔ ایلیویشن اور سیکشن شامل ہوں

ن۔ برقی شوک سے حفاظتی ترکیبیں۔

الیکٹریشن کورس

یہ کورس عموماً ان طلبا کیلئے تجویز کیا گیا ہے۔ جن کی تعلیم محض کسی ورنیکولر تک ہی محدود ہے اور محض اس بنا پر اس کورس میں الیکٹریکل انجنئر کی نظری اور حساب کی ٹریننگ پر زیادہ وقت نہیں دیا جاتا بلکہ اس کورس کے طلبا کو اعلےٰ درجے کے الیکٹریشن بنانے کیلئے کام کی بہت مشق عملی کرائی جاتی ہے۔ الیکٹریشن صیغہ بجلی میں ذیل کی ملازمتیں حاصل کر سکتے ہیں۔

۱۔ لائٹ انسپکٹر۔ ۲۔ وائرمین ۳۔ آرمیچر وائنڈر۔ ۴۔ سوئچ بورڈ اٹنڈنٹ۔ ۵۔ آؤٹ الیکٹریشن۔ ۶۔ سب سٹیشن انچارج

شرائط داخلہ۔ ۱۔ طلبا کی تعلیم اس قدر ہو کہ بخوبی اردو ہندی یا گورمکھی لکھ پڑھ سکے۔

۲۔ درخواست داخلہ کے ہمراہ چال چلن کا سرٹیفکیٹ جو کسی معزز آدمی کی طرف سے ہو شامل ہونا چاہیے۔

۳۔ درخواست داخلہ کے ہمراہ مبلغ دو روپے فیس رجسٹریشن آنی چاہیے۔ جو بوقت داخلہ فیس داخلہ میں مجرا دی جائے گی۔ یا درخواست داخلہ نامنظور ہونے کی صورت میں امیدوار کو واپس کی جائے گی۔

۴۔ ایسے طلبا کی صحت کا اعلےٰ ہونا ضروری ہے۔

داخلہ۔ سال میں دو دفعہ کیا جاتا ہے۔ پہلا سیشن ماہ جون میں اور دوسرا ماہ دسمبر میں شروع ہوتا ہے۔

عرصہ تعلیم۔ اس کورس کی ٹریننگ چھ ماہ میں کی جاتی ہے۔ اختتام پر بورڈ کی طرف سے جو امتحان ہوتا ہے اس میں الیکٹریشن کا ڈپلومہ دیا جاتا ہے۔ ناکامیاب طلبا کو بغیر مزید ٹیوشن فیس کے اختتام کورس انسٹیٹیوٹ میں باقاعدہ تعلیم لینی پڑتی ہے۔

فیس۔ فیس داخلہ مبلغ ۱۰ روپیہ (جو صرف بوقت داخلہ لی جاتی ہے)
فیس ماہواری بمعہ چندہ ۵/۸ روپیہ

سلیبس مطابق پنجاب گورنمنٹ الیکٹریکل سپروائزر امتحان جو اس پراسپکٹس میں الیکٹریکل سپروائزر کورس میں دیا گیا ہے۔
ورکشاپ و پاور ہاؤس پریکٹس۔

نوٹ۔ الیکٹریشن کورس کے طلبا بھی پنجاب گورنمنٹ الیکٹریکل سپروائزر کے امتحان میں شامل ہو سکتے ہیں۔

رولز اور ریگولیشن متعلقہ حصہ انگریزی میں دئے گئے ہیں جو تمام طلبا پر عائد آتے ہیں۔

سپرنٹنڈنٹ

(مہدرشن پریس ہوشیار پور)

سلیبس الیکٹرک سپروائزر امتحان مطابق پنجاب گورنمنٹ

اُمیدواران کو حسب ذیل سلیبس کے مطابق تحریری اور عملی امتحان میں شامل ہونا پڑیگا

ا۔ برقی اکائیاں اوہم کا اصول۔ مختلف فاصلہ اور لوڈ کے لئے کنڈکٹر میں ڈراپ اور اُن کا سائز۔ مزاحمت اور انسولیشن مزاحمت اور اُن کی پیمائش۔

ب۔ برقی کرنٹ:۔ حساب اور پیمائش۔ کرنٹ کپیسٹی۔ کنڈکٹروں پر حرارت کا اثر۔

ج۔ برقی قوت:۔ مختلف آلہ جات اور برقی موٹروں میں برقی قوت کے خرچ کا حساب اور پیمائش۔ ہورس پاور اور کلوواٹ کی اکائیاں۔ پاور فیکٹر۔ اور میڈیم دباؤ پر ٹرانسمشن اور ڈسٹری بیوشن کے طریقے اور حساب

د۔ برقی انرجی:۔ برقی انرجی کے خرچ کی پیمائش اور حساب

ہ۔ برقی پیمائش آلہ جات:۔ اصول اور کنکشن متعلق اوہم میٹر۔ وولٹ میٹر۔ ایم میٹر۔ واٹ میٹر۔ انرجی میٹر

س۔ سٹوریج بیٹریاں:۔ اصول۔ کپیسٹی کا حساب۔ بیٹریوں کا استعمال۔ لگانا اور کنکشن کرنا۔ وزن مخصوصہ اور دباؤ کی اہمیت۔ بیٹریوں کی حفاظت

ش۔ برقی مشین۔ ابتدائی تھیوری۔ حسب ذیل مشینوں کا لگانا۔ کنکشن کرنا۔ اور مرمت۔

اے۔ سی سنگل اور پولی فیز الٹرنیٹر اور انکا متوازی میں چلانا۔ اے سی سنگل اور پولی فیز۔ سنکرونس و انڈکشن جن میں سکوئرل کیج اور سلپ رنگ۔ اے۔ سی سنگل اور پولی فیز۔ ٹرانسفارمر۔ برائے میڈیم و ہائی دباؤ۔ ڈی۔ سی سیریز۔ شنٹ اور کمپاؤنڈ اور ان کا متوازی میں چلانا۔ روٹری کنورٹر اور ریکٹیفائر

ڈی۔ سی موٹریں۔ سیریز۔ شنٹ اور کمپاؤنڈ۔ انسولیشن اور دیگر نقائص کیلئے موٹروں کا امتحان۔ برشوں۔ سلپ رنگوں اور بیرنگ کی حفاظت آرمیچر و انڈنگ کی تھیوری اور عمل جس میں ڈی۔ سی اور اے۔ سی دونوں شامل ہیں۔

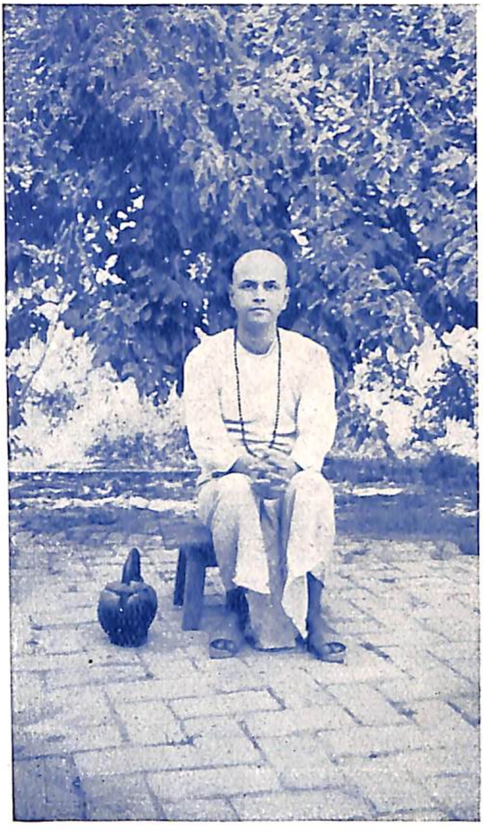
ص۔ اے۔ سی اور ڈی۔ سی مشینوں کیلئے کنٹرول گیئر۔ مختلف قسم کی سوئچ گیئر۔ فیوز۔ ریگولیٹر۔ موٹر سٹارٹر۔ ریلے اور لوڈ اور نو وولٹیج ریلیز و دیگر حفاظتی انتظامات۔ آٹومیٹک اور سرکٹ بریکر اُن کا استعمال اور کنکشن

The Path of Meditation

SWAMI AMALANANDA
SHIVALAYA, HRISHIKESH.

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—Shree Swami Amla Nand Ji.—

DEDICATED

WITH

PROFOUND HUMILITY

REVERENCE

AND

LOVE

TO THE MEMORY OF

MY

BLESSED MASTER

HIS HOLINESS SHRIMAT SWAMI PURNANANDA JI MAHARAJ,

WHO WAS A FOUNTAIN OF MERCY, A WARNING TO THE HEEDLESS, A GUIDE TO THE ERRING, DISPELLER OF DOUBTS TO THE SCEPTICAL, A SOLACE TO THE SUFFERING, AND AN UPLIFTING TO THOSE IN DESPAIR

Other Books helpful to Sadhakas

(BY THE SAME AUTHOR)

1. **Jiwan Jyoti (Bengali)**—*Price Re. 1/-/-*
2. **Guru Tattwa Kaumudi (Bengali)** -*Price Re. -/4/-*
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To be had of:—

(a) The Secretary, Shivalaya, Rikhikesh, Dehra-Dun.

(b) Babu Harendra Lal Das, 36/4. Baniatola Lane, Calcutta.

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Srinagar, Kashmir. *A. N.*

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FOREWORD

In order to meet the needs of aspirants Shri Swami Amalananda Ji Maharaj has been kind enough to give the results of his own experiences in the present book rightly entitled 'The Path of Meditation'. He firmly asserts that "the Eternal Happiness is identical with the Absolute and does not lie in the fleeting things of the world."

The mind development—a subject requiring vigilant and continuous practice has been dealt with by Swamiji so as to lead the human soul to the highest bliss. In order to attain that end he affirms his deep faith in systematic and regular meditation. "Meditation," he says, "bridges the gulf between the man and the Divinity."

The first chapter gives a comprehensive account of the process of meditation. It tells about the worship of deities and the method thereof. There is a radical cure for the current misconception about meditation. The conscious reader will find a remarkable contrast between the distinguishing simplicity of the process suggested herein and those found in the contemporary literature and teaching on the subject. The second chapter sublimates our baser tendencies and forms our character. It surely prepares us to find out way to the path of meditation. All the more it gives us an excellent idea of ideal womanhood. The third deals with Pranava Sadhan and the realisation of the Absolute as well as the process leading on to them.

The author has taken great pains in expressing in simple language and thought the difficult subject of meditatian. He who goes through the pages of this book with patience and intelligence is sure to benefit from them; he who actually practises on the path with zeal and fortitude is bound to attain realisation of the Self which is the highest attainment possible to man.

PUNDIT GOPI NATH KAUL

First Chapter

ओ३म्

ॐ नमः प्रणवार्थाय आनन्दघन मूर्तये।
अविद्याग्रन्थिभेदाय पूर्णानन्दाय वेधसे॥

Path of Devotion

WHAT is human life? It is the golden opportunity, given to a bird encaged to fly to the open sky and enjoy the bliss of the highest liberation. It is a propitious moment to cross the small category of physical pleasures and to step into the boundless ocean of perpetual happiness. It is really the sacred privilege granted to us to sing the glory of the Most High—the One without second and to realise our identity with Him, which is indeed the highest achievement and the greatest glory of human life.

Hold fast the torch of discrimination in your hand and step forward with care. When doubts spring up and the heart grows faint, when hope is no more than a flickering flame to guide your sore and aching heart, faint not, hold fast to your resolve. The patches of clouds will disappear.

In whatever stage you may be, whatever be your environments, you are never too late to mend yourself. Start meditation now and here. If you cannot reach up to X,Y,Z, you can get at least to the intermediate steps of O,P,Q.

Why should we meditate and contemplate on God ?

We feel no impulse towards it, nor any thirst or necessity, on the other hand, we are actuated by diverse propensities to entangle ourselves more into the world.

It is the tendency of every human being to crave for an object which he possesses not. After mastering all the desired things, the mind wanders over fresh objects. This fact is a positive and a clear proof that happiness lies not in temporal things, but somewhere else. It is the clear and precise assertion of all scriptures and saints that God alone is the fountain head of Eternal Happiness and it cannot be found in earthly things.

The world is nothing but the embodiment of desires. As a matter of fact, it is the ocean of desires. It is full of cares and desires, pains and pangs. It is enveloped in illusion and delusion. "पीत्वा मोहमयीं प्रमादमदिरां उन्मत्तो-भूतं जगत "— "Having drunk the wine of negligence full of delusion, the world has turned mad with intoxication."

Desire never gets pacified by enjoyments. On the other hand it increases by leaps and bounds by them, as the fire grows more intense by an act of offering ghee (clarified butter) unto it. Desires are always followed by miseries. In the beginning the realisation of the objects of desires is charming and sweet, in the long run, it throws shocks and pains. "It is a noble truth that sorrows exist in the world."as Lord Buddha says. To the same vein,Guru Nanak Devji adds— "All the worlds are steeped

in misery, Nanak, he alone is happy, who has taken refuge in the name of God."—**नानक दुखिया सब संसार सो सुखिया जिस नाम आधार।**

From Brahma—the first of the creation—down to the creeping ant, no body in this world likes to suffer miseries. All are seeking happiness, but the results are contrary.

Now the enquiry, how to attain that happiness, which dispels the sorrows and miseries of life. As human beings, it is our birth-right to the highest bliss—the Parmananda, but being magnetised by the mundane pleasures we crave for them and meet with calamities. failures, dejections and despondency. It is why, the saints and sages of antiquity invite our attention to their messages:—

"The Eternal Happiness or Brahmananda is identical with the Absolute, it lies in the Absolute truly, it is the Absolute; it cannot be in the fleeting things and pleasures of the world."

Every human soul has the right to attain liberation or Parmananda. It is not a legacy for any particular class, creed, colour or sex. It is for all. Every human being has free access to the holy presence of the Almighty, who is the benign Father of one and all. The Gita says, "Women, Vaisyas and Shudras can also attain the highest stage of liberation." One who chants the name of God, truly he is the Brahmin, he is the saint, he is the best of the pilgrims, nay, he is the living pilgrimage.

The sooner, we commence the work, the better it is, because the time is too short and the course is long. We should set apart a portion of the day

for the holy contemplation of God. Much of our time is wasted in idle gossips, but lo ! we find no time for the most important work of our life.

Jesus Christ once said, "for every idle word men shall speak, they shall give account on the day of judgment."

Select some portion of the day in which to meditate and keep that period sacred to your purpose. Do not make it simply a routine work. Be serious about meditation. Whenever you can make out time, turn to your beloved Lord, like the Suryamukhi (sun-flower), offer salutation and sing His name. The more you devote yourself for meditation, the more will be the purification and the more the advancement.

Remember God and be in love with Him. There is always a magnetic current between the lover and the beloved. Centre your all thoughts in God when you sit to contemplate Him. With all the strength of your mind, body and soul, think of Him alone. If you have sincere love for your Master, your heart will beat for Him, even if you are at serious work.

The more we love God the more we approach Godliness and the more we are near to God. Our ardent love for God purifies our minds and turns us into saints. It makes us noble and sweet. Love, when centered in material things, chains us and delivers us when centered in God-head. Love is the source of bondage as well as of deliverance.

If you have no devotional feelings for God, do not be dejected. With all your might go on chant-

ing His name and contemplating the Divinity. If the mind is not pointed towards the object of meditation, never mind, continue the practice. It may not interest you in the beginning, but love once created will develop. This will turn a task into a pleasure. The Nam will be spontaneous and the intoxicated delight will follow. 'Automatic action is derived from a voluntary action often times repeated'. The habit can easily be formed in young age as a young bamboo can easily be bent. So, do it to day. What can you do in advanced years, when grief and care so often go hand in hand and the body itself becomes a burden ? Bhartri Hari says, "As long as this body is healthy, as long as old age is far, as long as the strength of organs of sense is intact, as long as there is life and vitality, so long should a wise person make great efforts for his spiritual welfare. What is the use of trying to dig a well, when the house is on fire ?"

'A boy delights in sports and games, a young man is attached to his beloved wife, an old man is occupied with heterogeneous thoughts and dispiriting cares, but none is engaged in the meditation of God'.

Human body is the highest tabernacle of God. So, keep it clean and clear. We do not mean the external cleanliness of the body but the internal purification of the soul. The body should also be kept clean from hygienic point of view, but not on luxurious basis or in a coquettish manner. *Luxurious tending of delicacies become vices of necessity for the future generation.*

You are a well-clad gentleman on the street, but look to your mind how filthy you are. God, who

is nothing but love and compassion, if moved by pity, happens to come to your threshold, how would you greet him to your house, which is full of so much filth and mud? He does never like a soiled house.

The human frame is liable to four fold sin which keeps one from enlightenment,—*Sexual indulgence and adultery, theft, falsehood and himsa* (doing harm to others by words, deeds and mind). Carefully guard yourself against these base habits.

The day, when you feel the necessity of God-realisation, is an auspicious moment, when you are favoured by God to enter on the noble portals of actual life. Be determined and avail yourself of the opportunity. The Gita says, "Even an ounce of religious practice liberates a man from the clutches of great fear."

It is why the great saints are instructing us, "O! our blessed sons, do not be attracted by waters of the mirage and the golden deer in yonder."

"Torch of knowledge, held in hand,
Non-attachment's armour grand,
Longing look on griefless land,
March with these, oh! nector's son."

Yoga and perfection.

Cheer up your spirits, press on, you are bound to be crowned with success.

Always have a noble ideal. All your energies and all your emotions should be yoked to the achievement of that ideal, for the arrow, aimed at the sky, will at least go to the top of the tree. The faithful

worship of a high ideal can overcome, as nothing else, the weariness which descends on all of us at times, and turns this depression into renewed enthusiasm.

Betake to self-confidence. Self-confidence develops personality,grip or grit and driving power, in fact it gives an impetus to every action of life.

"Heaven helps those who help themselves." Exert yourself for the preparation and purification, God is sure to help you and bless you with beatific vision. When you are determined to adopt a course, the external obstacles cannot bar your way. *A strong will, never bends before opposition.*

'The valuable and lasting qualities are to be found in the achievement of the will. Human life must be constantly affirmed, for it is by such constant affirmation that a bridge is constructed which enables man to pass from the side of the ordinary routine life to the life and experience of a superman.'

"The deeds of God-like power in us still;
Gods are we, bards, saints, heroes, if we will."

From morning till night you work so hard for the Mammon—for satisfying the desires of your family, for earning name and fame, but all along you ignore your creator and the protector. How ungrateful and vile you are !

That which keeps a man away from God—is vice, and that which takes us near God is virtue.

To develop devotional feelings towards God, first thing necessary in life is to have recourse to Satsang. Avoid bad company and associate with devotees and men of character. Jagat Guru Shankeracharya says 'that even a moment's satsang helps a man to cross the world-sea'! When a man is tired of worldly affairs, worried with the wasting thoughts of the world, and depressed with cares and desires, for him satsang is the best shelter for rest. When you happen to meet a virtuous man, sit at his feet, talk with him and reap benefit of his instructions. Secondly you should read some holy scripture, daily for some time and think over it seriously what it means and what it aims at. You may read the Bhagvat Gita, the Bhagvata, Mahabharat, Chandi, Bhavani Sahasranam, Guru Granth Sahib, Immitation of Christ, Bible, Upnishadas, Yogvasistha or any other religious book which is helpful to your path. A perusal of these books will supply you with an illumination and improve your angle of vision. Get by heart some favourable slokas of every scripture, they will cheer up your spirits in gloomy and melancholy moments.

Avoid too many books—books that do not fall in your line. Reading of too many and diverse scriptures often creates doubts and confusion. Read the biographies of great teachers devotees and great men and try to follow their foot-steps.

At fixed time sit for meditation, chant the name of God, meditate on Him, and offer salutations to His holy Feet. Recite Stotras and sing songs to please the Lord, whose food is nothing but devotional songs. Sometimes attend Katha, Kirtan,

and visit temples and holy places. The Mahabharat repeatedly enjoins that *it is the bounden duty of every grihasthi to contemplate God in the small hours of the morning as well as in the evening.*

Meditation works wonders. It turns a stone-hearted man in to a man of tenderness and kindness, sinful to a saint, an illeterate into an intellectual giant. A hot-tempered man is changed to a man of tolerance. A proud man becomes so humble and delicate and an unrestrained soul changes and shines as a man of character.

Valmiki, the author of the Ramayana, when a robber, killed lots of men and women with an iron rod, when a sage, was much shocked by seeing a pair of birds shot dead by the arrows of a hunter. Bilwamangala, so much addicted to a prostitute, turned a wonderful devotee of God by chanting the name of the Lord. Sri Ram Krishna Paramahans of Dakshineshwar (Bengal), had a very little education, but imparted highly philosophical instructions to the people only by dint of spiritual meditation.

Spare no time to tread the path of spirituality. Commence Nam-Japa from to-day and from this very moment. *Utilise this moment, when your environments are agreeable.* Who can divine, what will happen the next moment? Your next moment is always in the womb of uncertain future. Shree Shankeracharya says, "There are three things which are rare indeed and are due to the grace of God:- namely, *a human birth, the longing for liberaiton, and the protecting care of a perfected sage.*"

In your meditation, when you commence to stir up the chitta-sea. volumes of poison (impurities) will come up at first sight. They may disturb and agitate you; but if you cling diligently and intelligently to your Sadhan, the benign Lord will eat up the poison and bless you with nector.

Sadhan should be systematic and regular. Some times you recite the name of Krishna, sometimes the name of Rama, sometimes you accept Shiva as your Lord, sometimes, you contemplate on the Absolute, sometimes on your Guru. This sort of Sadhan produces no result. Select some object of meditation which suits your system and temperament and pay undivided attention to it. If you are not in a position to select your lesson, approach a Sat-guru. He will instruct you what course you should adopt. He who has unflinching faith in his Ishtha, does not beg from door to door. If you change your views now and then, you cannot attain any solid stage in the sipiritual world.

It is said in the Puranas that who is Vishnu is Shiva, *there lies no difference between Hari and Har, Rama and Krishna, Devis and Devas.* Similarly all the scriptures speak of one entity of God. Those who praise one Deva and look down upon another, they strike at the very root of religion. "They are bound for hell," says Shri Vyas Devji, the great compiler of the scriptures.

A sadhak in course of his sadhan realizes that these deities proceed from one common point in different shapes and are radii of the same circle, the centre being the foundamental one. With further advancement he feels the deities and himself essentially one.

Do not look down upon any God or Avatar. Do not speak ill of any Guru. Do not ridicule any creed or any school of religion.

All the Gods are nothing but the manifestations of all-pervading Supreme Self. All the Avatars are nothing but the condensed forms of all-permeating consciousness. All the Gurus are the representatives of one Jagat Guru, and all the schools of religion are nothing but the different ways of attaining the Self.

Adopt any path. Either Bhakti-Yoga—the way of spiritual devotion and beauty, Karma-Yoga—the way of selfless action or Jnana-Yoga—the way of wisdom. Choose any marga which may suit your temperament, but do not jump at any marga all of a sudden and then skip over to another when you will. No doubt you can pass from one marga to another, but that must be done under the instructions of a teacher. The Eternal inspiration of truth is within you, if bonafide efforts are made, it will positively take you to the final goal.

Shri Krishna, the common teacher of Arjuna, Gopies and Uddhav, gave different lessons to each one of them according to their temperaments. He instructed Arjuna to wage a war with the Kurus, because it was his bounden duty as a Khatriya to fight for lost dominion. To Uddhav He imparted a series of instructions about Jnana-Yoga. He asked Uddhava to retire into solitude, and suggested Shri Badri Narayan for his solitary Tapas, with the Gopies Lord Krishna played quite a different part. He made them His playmates. By sweet and in-

telligent plays He awakened love and devotion in their hearts. He unfolded their devotion, sometimes by separation (विरह), sometimes by showing innumerable tokens of love. He always conducted them in the path of devotion. In the Bhakti Shastras Gopies are said to be the greatest devotees of God. They forgot even their own selves in ecstasy of love. The earnestness, ardour and eagerness for the darshan of the Lord made them the highest embodiment of love and devotion. The Gita says:– "The Lord is attainable by exclusive devotion."

Methods of Sagun Meditation

When you sit for meditation, keep any picture or symbol of the object of meditation in front of sight, *fix your eyes upon it* and perform the japa. Your mind will thus be less disturbed. Continue the concentration in the same way for sometime, then shut up your eyes and try to imagine the symbol inside the Ajna Chakra (the place between the two eye-brows). *Think the symbol to be an effulgent one.* Continue the practice for sometime in the same way. Open your eyes and again see the symbol for a few minutes, continuing the japa. Once again close your eyes and see the form internally along with the repetition of japa. Sometimes try to see the form only within the forehead leaving the japa aside. *When you can concentrate internally, external concentration is needed no more.*

Either in the morning or evening, when your stomach is not loaded with food or drink, chant the

mantra for sometime, with inhalation and exhalation. It will accelerate the process or progress of your concentration. This process of japa is not possible, if your mantra is a long one. Along with every repetition of mantra remember the face and form of your Ishtha or the object of your meditation. Dynamic intensity of thought alone can lead to success.

If you use the rosary at the time of japa, count silently the beads of the rosary. While counting the beads do not use the index finger and do not cross the Meru. Muttering of prayers (japa) should be done with much concentration. Do not talk with anybody while repeating the mantra. Mala-japa is a hindrance to those who are a little advanced. When the mind is directed to one point, the rosary slips away from the hand.

If you have any Deity as your object of meditation, think strongly while meditating that the Lord will soon bless you with His vision. He is not far away. He is just stepping in. This sort of ardent thinking will reveal the object you long for with amazing swiftness.

When you get up in the morning feel that your Lord is standing in front of you with a smiling face; when you sit for meditation feel that your Lord is showering blessings upon you; when you take your meal feel that the Lord is seeing what you are taking; when you read or write feel that your Master is hearing you and seeing what and how you write; when you go to do anything feel that your Master is with you. When you talk with any body feel that your Lord is listening to what you speak; when you

go to bed, realize that your Master is standing at your head to demand account of your whole-day work. For "He comes and comes and ever comes."

* * * * *

Methods of Karma-Yoga

Whatsoever you eat or drink, fair or foul, offer it to your Lord first and then take his Prasad. Whatsoever you do, right or wrong remember Him first. When you have finished the work, dedicate the fruit of it to the holy Feet of the Lord. Actions, if done in this way, mitigate to great extent the evil of bad deeds and gradually lessen their number. The Gita says: "What soever thou doest, whatsoever thou eatest, whatso ever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya, do thou that as an offering unto Me."

The Bhagavata says that anything which is the cause of a disease cannot be the cure for it but if it is refined by some other things with the help of medical science, then it can cure diseases. Similarly our sansar-disease is born of Karmas and therefore cannot be cured by the performance of Karmas. But if these very Karmas are dedicated to the holy Feet of the Lord, they can dispel our sorrows and miseries of life.

To offer our activities to the Feet of the Lord means to dedicate our chitta to His holy Feet. A resigning soul can do every work with peaceful

mind. He never loses his patience in obstacles and hours of straining, dangers and difficulties. Because his mind is directed towards the Lord and his faith is always in His benediction. To perform every action remembering God is the wisest way of being victorious in the struggle of life.

Besides these one should do all works with the spirit of service. Nursing patients, helping poor students, feeding poor people etc, in short, the service of mankind without self-interest is also the ways of Karma-Yoga. While doing public service the idea of serving God in the form of humanity should constantly be remembered and the idea of 'I'-ness (अहंकार) should be dedicated to the Feet of the Lord.

Satguru

To an aspirant in the spiritual path, the assistance of a Guru (a spiritual preceptor) is essential to indicate the path, show the process and remove the doubts and difficulties which often appear in the way. A Satguru is to be accepted. A Satguru can make him (God) visible to our inner eye.

What are the chief characteristics of a Sat Guru? He is a Sat Guru who is always devotional and has experience of the spiritual world, who is well-versed in Shastras, who has subdued his passions, who is not desirous of temporal enjoyments or benefits, who is tender-hearted and takes care of the spiritual welfare of his disciples and helps them in their uplift, who makes no difference between poor and rich, high and low, literate and

illeterate. These Gurus are so many beacon lights to guide the erring souls of the world. The history of religion clearly shows that from times immemorial the disciples have gained Brahma-Vidya from the realised souls.

Having been initiated by a Sat Guru, advance with zeal and ardour. Do not while away your leisure hours in chatting and smoking. The glory of mankind lies in remembering God, and the God-realisation is its perfection.

It is asserted in the Yoga Sutras—

स तु दीर्घकाल नंरन्तर्य सत्कारासेवितो दृढ़ भूमिः ।

—It (mind) stands on firm ground when practice is continued for a long time without intermission and with perfect devotion." Elsewhere it says,

तीव्रसंवेगानामासन्नः—

"Realisation is nearest to those whose feeling is most ardent and whose efforts are strong."

Some people take delight in mere study of Shastras, some in delivering lectures and sermons, and some in writing books and booklets. They simply read talk or write but never practise. Study without practice is like rainfall on untilled land. It is like the study of science without ever getting into the laboratory.

Philias Lucis once said that he searched happiness in worldly enjoyments, but could not find it there. He studied volumes of books these did not reveal him the truth. He went through so many religious scriptures and these filled his mind with pride and vanity only. At last he cried out

for light and peace—the hidden treasure of truth. Mrs. Besant writes, "the Dharma of the eye is the embodiment of the external and the non-existing. The dharma of the heart is the embodiment of Bodhi (wisdom), the permanent and ever lasting."

How can he influence others to action who is himself groping in the dark and has no experience of his own ? One and thousand words of a hired lecturer are not equal to one word of a realised soul. His words are dynamic. They touch the very core of the heart of the audience and uplift them as by a magician's wand.

Some people say that in this Kali-Yuga, it is not possible to realise God. Those who are idle and do not want to mend their character, generally make such excuses. Sri Vyas Ji has declared Kali-Yuga to be "Sadhu", because in this Yuga, one can have realisation of God within a short period of time. Mahatma Tulsi Dass ji endorses this opinion, by saying:—"In my opinion, Kali-Yuga is the best of all Yugas, because in this Yuga, all people whatever their caste creed or sex, have equal right for meditation, but it was not the case in remote ages. Moreover in those days aspirants had to practise for thousands of years for attaining enlightenment, while in this Yuga one can have various experiences of God within a short time."

As we have become ease-loving and comfort-seeking we do not like to undergo any physical or mental strain required for meditation for a few years. The procrastination has eaten so much into the vitality of our heart that we do not become

inclined to make a little effort for the adoration of our Master. If you have a passion to please the Lord, make a garland of virtue flowers and dedicate it unto Him.

What are those choicest flowers? Modesty and honesty, punctuality and regularity, purity and piety, patience and perseverance, frankness and devoutness, vivacity and dexterity. Thread them on a string of truth and offer the garland thus made to your Lord. It is the best of the kind mankind has ever dedicated to Him.

We wish to be the master of hidden treasure in the twinkle of an eye. Hasty climbing is not possible. Time is necessary. The release does not come by a sudden miracle. It comes by a process of purification. Look at the laws of nature. Every where there is an order of expansion and growth. A bud requires a length of time to expand itself into a fragrant flower. A fruit takes sufficient time to ripe. The harvest in the field is ready for reaping after the lapse of necessary time. A mother needs normal course of time to give birth to a developed child. A child requires a number of years to attain to manhood. Sowing and reaping can never go hand in hand.

Evolution moves in upward spirals, the wise man does not get tired so soon. Be patient and devotional. Be at all times positive and strong not negative and weak and remember that the wise man does not know the meaning of the word idleness. Idleness is a wasting disease. Idle hours give a sure chance for Devil to work its mischief. Make vigo-

rous effort whenever you have spare time. It is very difficult for an impatient aspirant to attain any healthy experience.

Generally on account of our weakness the progress of spirtual life is lamentably slow. A value often arises which promises much for the good of our life and is suddenly extinguished by counter influences of doubts, indifference and lethargy.

This is an age when the anecdotes narrated in the Shrutis Smritis and Puranas sound like fiction to the younger generation; and to Valmiki and Vyas they assign the credit of good novelists. There are some who regard religion as an emaciating pursuit or a fool's paradise. In these days of religious apathy and spiritual starvation such an opinion is no wonder. Some, however, hold the opinion that religion has brought degradation to India. True essence of religion remains yet to be discovered. True religion alone can act as the strongest uniting force. Religion alone can gaurantee freedom to all. If each individual be true to his Dharma or religion, if his thoughts actions and speech are regulated in accordance with the principles of Dharma, peace and harmony are sure to prevail in India. If his life becomes thoroughly disciplined, not only does he rise to a higher plane but his relations and friends through his influence rise to his level. When virtue was prevailing everywhere in India, she was ruled by her valiant and diligent sons. Now, as it has jaded everywhere, every son of her has grown faint and selfish. If true religion is followed by every individual, it will raise up the whole of India again to her glorious state.

Do not harbour doubt in your mind. Doubt is a sin. It is a precursor to atheism. Have firm faith in your Guru and the process taught by him. Even a grain of doubt about Sadhan or the spiritual preceptor does incalculable harm to a sadhak. The Gita says, "A suspicious soul is sure to perish." "Faith and purpose constitute the motive power of life. There is nothing that a strong faith and an unflinching purpose may not accomplish."—James Allen.

The Upnishad says:- A child in a developed stage in the mother's womb recollects the memories and incidents of previous births. The child remembers, "I had so many births and so many deaths. In every life I worked so hard and underwent so many sufferings for satisfying the desires of my family, but I was not satisfied in any way; all the more I was worried and burnt by those egoistic selfish actions. Alas! now being sunk in the sea of sorrows, I find no remedy for them." The child then promises upon an oath, "O Lord,! the destroyer of evils, if once I am delivered from the loathsome womb of the mother, I shall take refuge in Thee. If I can come out of this cell, O Narayan! the bestower of bliss and deliverance, I shall adore Thee and engage myself in Thy holy contemplation." But no sooner the child is born than every thing is effaced from its memory by the magic touch of Maya."

Shruti Devi reminds us of our solemn oaths, but we always turn a deaf ear to Her sublime injunctions. We are suffering so many tortures of

tantalus only by our egoistic attachment to selfish and sugar-coated false-hoods. Like an unrestrained patient we prefer offensive food and continuous suffering to remedial treatment.

The whole of humanity should bear it in mind, that the pursuit of amorous desires, not only does incalculable harm to mankind, but is also detrimental to the future life. Base habits will be imitated by the younger ones from the present degenerated mode of living. Thus we transmit only a legacy of woe.

Sin has its another dreadful aspect. Those who lead a sinful life suffer in their life-time as also at the time of death. *The activities of their whole life appear before them like a cinema picture, and the memory of evil actions terribly burn them with regret* and more severe sufferings await them after death in some obscure region.

"We sojourn here for a short day or two,
All the gain we get, is grief and woe,
And then leaving life's all problems unsolved,
Harassed by regrets we have to go."

This being the end of life, we should pay careful attention to religious practice which conduces to real happiness and saves one from the chain of births and deaths.

Be punctual and regular in your meditation. ***Every day sit for meditation at fixed time and for fixed period.*** Devote more time on Amavasya, Purnamasi, Janma-ashtami, Siva-chaturdashi, Ram Navmi and Nav Ratri days. These days as also periods of eclipse have psychological influence upon a man. Aspirants should keep aside all the wordly

activities at the time of eclipse and that period should exclusively be devoted for Nam-Japa and concentration. *Concentration is the secret of success. It bridges the gulf between the man and the Divinity.* These favourable moments help people immensely to develop concentration. At the time of eclipse, the Sun—the governing Lord of Buddhi (intelligence), the Moon—the governing mistress of the mind, and the Earth—the governing mistress of the body, come in one and the same line, resulting in a harmony of mind, intelligence and the body. It infuses the spirit of harmony very easily. It is therefore that the time of eclipse is very much conducive to meditation.

If possible, allot a room for meditation, keep a separate *Asan and allow none else to sit upon that Asan. Sit in a clean and lonely place, where no body can disturb you at the time of meditation. Sit in Siddhasan or Sastikasan or in any pose as

*One can use Kushasan (कुशासन), Kambalasan (कम्बलासन—Woollen Asan), deer's skin or tiger's skin for sitting at the time of meditation. A Brahmachari or an advanced soul in meditation can only use tiger's skin. Any Asan made of wood or stone should not be used, neither one should sit on the ground nor should sit upon any Asan made of cloths.

"काष्ठासने वृथा पूजा पाषाणे रोग-सम्भवः ।
भूम्यासने गति नोंस्ति वस्त्रासने दरिद्रता ॥
कुशासने ज्ञान-वृद्धिः, कम्बले सिद्धिरुत्तमा ।
कृष्णाजिने धनी पुत्री मोक्षः स्याद् व्याघ्रचर्मणि ॥"

इति पाद्मोत्तर खण्डे ।

directed by the teacher, keeping the body erect and unshaken. The place of meditation must be free from heterogenous sounds, indecent pictures, mosquitoes, flies or other disturbing elements.

Sri Ramkrishna Paramahansa of Bengal suggests a place in a jungle or in any corner of the house, where one can meditate with one-pointed consciousness as suitable places for Dhyana (meditation). Mr. Nazerine says that when you sit to contemplate God, who is the nearest one, try to go unto Him and close fast the passage of mind along with the door of the house and be one with Him. This sublime object of meditation should not be neglected. "Mere petitionary prayer without meditation is a body without soul, and is powerless to lift the mind and heart above sin and affliction."

Ardent and sincere meditation will dispel ignorance and doubt and infuse faith and devotion. It will burn all the dross of base desires and passions of the lower self and transmute it into the effulgence of the dominant higher Self.

Some people think "If we pour one pot of water upon Shiv-linga or have a dip in the Ganges, we will be released of our sins. "A pot of water or a dip in the Ganges without self-purification cannot liberate a man from his sins," says Shri Vyas Dev ji, the great authority on scriptures. No doubt a man gains some celestial reward by performing these pious deeds, but these cannot elevate him to a stage of self-illumination, unless he restrains himself from evil doings and substitutes them with right ones. We must not disobey our Lord lest we fall by eating the fruit of the forbidden tree.

It is * Satwik Bhakti when one directs his devotional feelings towards the realisation of God alone, Rajas Bhakti when one desires worldly gain and Tamas-Bhakti, when one aims at self-interest by causing harm to others. Many a time we pray to God for our physical welfare and long life, a high post or a son, but alas ! how rarely we appeal to Him for the elevation of our souls ?

When a Sadhu happens to appear in any town or village, lot of men and women throng there for his darshan. Some people request him to divine their fortune, some desire medicine, barren women fall at his feet and implore blessings for a child, while others seek advice as to how they can prosper in the trade or win the case in the court. A pack of wicked people flock to him for learning some bashikaran mantra or black art, another section approach him simply with the intention of passing for pious men, some others become periodical devotees and sit at his feet to enjoy the exhilarating puff of Ganja, Charas or tobacco. Alas ! how few go to him for the uplift of their souls ?

On the eve of Kurukshetra war, Arjuna and Duryodhana the rivals in the ensuing conflict, approached the Lord simultaneously soliciting help in the war. Lord Krishna replying said that since both the rivals demanded his help at one and the same time, he would render it to both according to their choice. He without taking up any arms would side with one party as against his fully equipped

*Gunas:-- Attributes, or forms of energy. They are Satva-rhythm, harmony or purity; Rajas-motion, activity or passion; Tamas--inertia, darkness or stupidity.

army on the other. This choice, the Lord placed not only before Arjuna and Duryodhana in times of yore, but He daily puts it before us—Accept me simply for my sake without any condition as did the wise and devout Arjuna or accept the tinsel of Maya-wrought worldly goods as did the foolish Duryodhana. Accept the Lord and have faith in Him and the final victory is surely yours. Accept the illusion of Maya and be sure to meet with defeat and disgrace. God plays an eternal hide and seek with us covering Himself with a veil of manifold-colours. One who has faith in the Lord, he pines for the sight of His face and cannot be deceived by His false appearances.

Without faith (**विश्वास**) one cannot step forward in the path of devotion. A man becomes what he has intense shraddha (faith) in. The Gita says, " That which his faith is, he is even that. " "Knowledge is attainable by him alone who has got firm faith in the Lord, who is constantly devoted to Him, who is self-controlled and who firmly adheres to religious practices." NachiKeta of Upnishat is a marvellous example of unflinching faith. So many tempting baits were thrown before him, but as his was a life of firm faith and strong determination he did not swerve from his fixed resolve. ***Faith, is the childhood of a budding devotee, devotion his graceful youth; self-surrender his matured odolescence, and unfoldment of and establishment in knowledge his old age.***

Once upon a time Lord Vishnu while imparting instructions to Garur, made the assertion; 'Religion without faith bears no fruit neither here nor here-

after. Offerings in the fire, adoration, austere penance, or any other Dharmic Kriya, becomes useless if not done with faith and devotion."

Adopt any path of Bhakti-yoga and with the sincerity of an ardent lover press on with your meditation. Hearing of scriptures, Kirtan, remembrance of God, service, adoration, greetings, attendance, intimate friendship and self-surrender—these are Navadha Bhakti or the nine ways of devotion.

Raja Parikshit attained salvation by intent listening to the Shastras, Shri Narada by singing the glory and name of the Lord, Hanuman by dutiful service, Arjuna by intimate friendship, Raja Prithu by veneration and adoration, Prahlad by constant remembrance, and Bali by resigning himself to the Feet of the Lord.

Any one of these ways followed sincerely and with faith, can lead an aspirant to the final stage of meditation. As we are not sincere and ardent in our pursuit, we generally fail to attain satisfactory results. We are jack-of-all-trades but master of none. When you read any scripture pay a serious attention to it and study it with profit. When you attend to any spiritual lecture, prick up your ears and grasp every word with whole-hearted attention. Not only in spiritual matters but also in every walk of life an undivided attention is absolutely necessary to bring about a happy result.

Of these Navadha Bhakti, Nam-Japa (remembrance of God) is particularly prescribed by the saints for the people of Kali-Yuga. It is said to be the easiest method. There are three kinds of Japa viz. Uchcha (loud), Upangshu (inaudible) and

Manas (mental). Each succeeding one is hundred times as potent as the proceeding one.

उपांशुः स्याच्छतगुणः साहस्रो मानसः स्मृतः । (Manusmriti)

'Inaudible Japa is hundred times superior to loud Japa and mental Japa is thousand times superior to the same'. When you are tired of Japa with concentration, continue the plain Japa. When again tired of it alternate it with concentration, and so on. The repeated recitation of the mantra builds up the form of Devta. It is therefore said that the mantra of the Devta is the Devta himself. Between Nam and Nami (the object denoted by the name) there lies no difference. The two are one. *Nami lies concealed and permeated in the Nam and is revealed by constant uttering of it.* Lord Gauranga of Bengal says that the name of the Lord is the only way to salvation in Kali-Yuga. LORD KRISHNA says in the Gita:- "Of all sacrifices, I am the Japa." Guru Nanak said, "His name is the cure for all distress." One who chants the name of God with exclusive devotion, what necessity has he for the perusal of shastras ? What Vaitarani need he fear to cross, for he himself becomes the Vaitarani to ferry across sinful souls.

सकृत्स्मृतोऽपि गोविन्दो नृणां जन्म शतै कृतम् ।
पापराशिं दहत्याशु तूलराशिमिवानलः ॥

"If Sri Govinda is remembered even once, the sins committed during hundreds of births are immediately burnt out just as a spark of fire reduces heaps of cotton to ashes."

All the names of God viz. Govinda, Rama,

Shiva, Kali, Durga etc. possess equal spiritual potency. Therefore, the Divine name which specially appeals to one's heart or the name suggested by the teacher is the name that will bring him spiritual gain.

There cannot be one mantra or Sadhan for all classes of aspirants. As different diseases demand different remedies, so the Sadhan for individual aspirants varies according to their individual temperaments. It is therefore we come across so many mantras and sadhans in the shastras. Only a Sat-Guru like a genuine doctor can prescribe for each aspirant the particular sadhan to be safely followed by him.

Whatever course you may take up for your sadhan, you have to make out whether there is the march of intellect or not. Sadhan, which enriches not our devotion for God, and retracts us not from worldlytemptations, and kindles not the fire of non-attachment in our heart, such sadhan should be considered as dull and impotent. Sometimes it is noted that some people perform their meditation regularly and follow their daily routine as well, still they do not find themselves free from their weaknesses and unclean habits. Some are miserly or greedy, some hot-tempered or full of high-flown sentiments, some confirmed liars or extremely passionate. Not withstanding their regular meditation, they show no change in their former character. Such being the case, we must take it for granted that though their external body and senses make a display of meditative attitude, their mind, the prince of all senses, roams about internally for

objects of love and lust.

God is a jealous lover, He demands the whole and exclusive devotion from us. Nothing short of it would satisfy Him. Our consciousness being scattered in temporal matters, it fails to focus at the Lord.

At the time of meditation, you will often experience the frantic dance of the mind. Sometimes it will run to the market for purchasing a new fashioned suit of clothes or to the association of friends; sometimes it will enter into a dispute with a neighbour or plan an idea of pleasing the head of the department for obtaining a higher post in the office; sometimes it will run to the play-ground, or soar up with the imagination for a romance, sometimes sinful thoughts will stage a performance with a fresh basket of charms or crop up such new desires as were never dreamt of before. Sometimes legs ache mosquitoes bite, ears feel a sensation of itching, mouth yawns, and sometimes all of a sudden somebody appears with a bundle of latest news. These and other causes put an end to meditation of that sitting.

How to proceed then? Way there is. These and other similar causes of disturbance may often visit you at times of meditation. But do not mind them. Do not be agitated or dejected. They do come to every sadhak for a period of time but are burnt again before the flaming thought of an earnest aspirant. How long a patch of cloud can hide the Sun of thousand rays? Lord Krishna asserted in the Gita—"My devotees can never perish." "A follower of righteous path can never have a miserable

end." Shri Aurbindo says, "Neither disease nor calamity nor the rising of sin in you should cause any alarm. Hold fast only to God. The release does not come by a sudden miracle, it comes by a process of purification. These are but a part of that process. These are like the dust that rises in clouds, when a long unclean room is at last swept out. The dust may seem to choke your voice, yet persevere, grieve not "

Our Shastras speak of four-fold obstacle on our way to realisations:— The first is Laya (falling into drowsiness or sleep) the second Vikshep (fickleness of the mind), the third Kasai (ripples in the sub-conscious mind), and the fourth which is also the greatest is Ananda. A little delight achieved in meditation, if mistaken for the final goal, is on that account the greatest bar to our onward progress.

You may be confronted by one of these obstacles at times, but do not be cast down. The remedy lies in your hands. Laya and Vikshepa are generally conquered by *Asan and Pranayam, Kasai and Ananda can be tided over by the aid of earnest caution and watchfulness coupled with discrimination (vichar).

In this age of Mammon-worship when forbidden

*Padmasan, Mayurasan, Sarvangasan or Shirshasan and Parchimottan Asan are to be practised daily for sometime. We cannot deny the fact that certain bodily poses are associated with certain states of mental attitudes and emotions, such as lying down with sleep, kneeling with prayer, folded hands with salutation, fisted hands with fighting and so on.

actions are approved as acts of freedom; meditation or any act of purification is decried as a mad pursuit, no heed should be paid to the derision of these Godless people who try to dissuade you from your spiritual path. Why should you turn away from the divine path if, through the grace of God, you have a little impulse towards it? It will be fanned into flame by earnest adherence to it. Stick to your noble impulse. Cast of all shame and be bold. Prahlad refused to obey his father's ungodly instructions and engaged himself against his will in the meditation of Sri Hari under great odds. His was the victory in the end and truth triumphed. Bibhishan, the pious brother of Rawana, sided with Sri Ram, the opponent of Rawana, to his lasting good. The Gopies cast to the winds all shame in accepting Sri Krishna as their adorable Lord.

Other obstacles also appear occasionally in the way. Sometimes a Sadhak during meditation feels himself enveloped by a flaming fire. Sometimes he sees dreadful forms or those of his relatives, at other times he hears terrible sounds or sweet music or voice either of his mother or near relatives. Sometimes many tempting forms appear to bewilder and captivate the sadhak in order to side-track or dissuade him from his pursuit. An earnest sadhak is never afraid of or tempted by these forms. These are nothing but phantoms of imagination and in no sense real. Whatever may come or pass at the time of meditation, you should continue chanting the name of the Lord and think of Him alone and you are sure to surmount all the obstacles.

It may also happen that instead of your Ishta,

some other Deity or form may appear in your meditation, and you may feel confused and amazed as to where to turn. At such juncture your duty is to cling to your object of meditation with steadfast love and reverence and notswerve from your fixed course whatever may confront you.

Some people continue meditation for a few days in their own way and lose faith in it when they fail to acquire concentration or any realisation. If you are properly initiated by a good Teacher and continue your spiritual struggle systematically and regularly for the requisite period, you are sure to achieve happy result. If you can concentrate your mind even for five minutes after a struggle of, say, five hours, that small concentration will be potent enough to cleanse you of good many of your sins and elevate you to illumination. But for such brief spells of concentration, it would not be possible for a sadhak to do away with the accumulated Samskaras of so many past lives in one birth. Even a worldly man pays due wages to a labourer, will not the All-Merciful Parmatma reward his devotee?

Sometimes your meditation developes into a deep concentration for a number of days when again it is followed by fickle state of mind for some more days. Again all on a sudden you enter into intense concentration and so on. Such periodical visitations of mental state should not be mistaken for divine grace. These occurances are the practical results of self-effort which is not yet powerful enough to render the manifestation of concentrated state at will. Sufficient development of will-force is

necessary to bring about concentrated condition at a desired moment. It happens generally with every sadhak. For some days you get along with your meditation quite alright when again it becomes dull and uninteresting. No alarm should be felt on this account. All that a man should be afraid of is from deliberate indulgence in any sin. The more you strive, the more you succeed. It requires time and labour to subdue the turbulent Mind, which is so disorderly and distracted through our undisciplined actions of the past lives and the existing one, and direct it to a channel different from its present course.

Push on with might and main. The mother is never tired of nursing her children as her love for them is intense and real. Love lightens labour. If we have sincere love and thirst for the Lord we will never feel it a toilsome duty to remember Him or exert for Him.

Sit for meditation at a fixed time with pointed attention upon the object of meditation and bring the mind back to the point or position wherefrom it wanders away.

In course of Sadhan sometimes light-streaks of various forms and colours appear, or the all-pervading sound of Pranava in various tunes become audible. Sometimes we feel jerks in the body or sensational vibrations in the flesh of bodily parts. At other times some glittering visions of Devas and Avatars become revealed. They are no doubt hopeful signs in our progress and indicate mile-stones on that path. But these should not be confused with

the ultimate goal. These phantoms may or may not always come. Nor should you be anxious for such visions. If these intermediate mile-posts are not experienced it matters little, but if you hold to your meditation, inspite of these, you are sure to attain perfection and peace which is the summum-bonum of your life.

Whatever caste creed or religion you belong to if you are ardent in your desire for peace you are sure to gain it provided you bring a heart purified to bear upon it. There cannot be any royal road to Peace other than Self-purification and concentration. Our peace of mind is disturbed by whims, passions and desires which sway the mind and entangle us in the mashes of this world as those of the next.

Some people of crude mentality after starting the meditation revolve such ideas in the mind, "my health was quite alright and there was no worldly trouble before starting the meditation, but now so many vicissitudes have fallen upon me. Is this the reward of religious merit? Is this the return of meditation ?" Remarks of the kind are also heard generally:—'There lived a gentleman in the town. He had been serving Sadhus reverentially and feeding the poor occasionally. Only recently his only son met with a premature death giving him a severe shock. The man was born with a silver spoon in his mouth but now his is a life of extreme poverty and adversity. Is it the consequence of Sadhu-Sewa and benevolent actions ? ' Such like arguments are put forward against religious observances by some narrow-minded and short-sighted

people of the present age.

Every one obtains the fruits of his virtuous actions and suffers the consequences of his vicious deeds, either in this life or hereafter. Either consciously or unconsciously. No-body can escape the Law of inexorable Destiny. It measures out to every one according to his deserts. A virtuous deed cannot write off a vicious one. The inevitable Law of Destiny takes note of both and rewards the one with pleasurable fruit and the other with bitter suffering. Enjoyment and suffering are the net results of our good and bad actions. An act of vice cannot be cancelled by an act of virtue. They bear their respective fruit.

"Deeds, like a shadow, ne'er depart,
Bad deeds can never be concealed,
Good deeds cannot be lost, and will
In all their glory be revealed."

Actions produce fruits in the form of pleasures and pains as also mutually divergent tendencies in the psyche of a man. Good actions make a man good natured which conduces to progress while evil actions inculcate Satanic nature which leads to perdition. Acts of meditation, Sadhu-seva disinterested service and the like can in no way save a man from reaping the matured fruit of his past evil Karma, but they will go a long way in Serving him from falling into future pitfalls of misfortune that never arise for want of evil actions. Meditation and all other noble acts create in the sadhak such good nature and virtuous tendencies as will not only make him recoil from all sorts of evil but

also lead him to a progressive attainment of that kind of peace which is free from all taint.

Therefore, it is the duty of every human being to engage himself whole-heartedly in religious practices without wasting away time in idle talks or childish games. He should retire from active life into solitude for some days or sit at the feet of the Spiritual Master or go to some holy place for solitary meditation. We often go to a health resort for change in order to recoup or replenish our broken health. It is all the more necessary, therefore, to have a change for the mind-diseased. Casting aside all cares and anxieties, woes and worries of the world, if you can contemplate the Lord even for a couple of days away from "the madding crowd of ignoble strife," it would bring about a marvellous change in your course of meditation.

A worldly man, when advised to peruse some sacred study or chant the name of Hri, often excuses himself for want of time and promises the execution of the same in his old and retired life. Often such resolves are false and never seriously meant because these never mature. But even if sincere, he never gets a chance, for either he is carried away by death or falls victim to such ailments as the old age is heir to. Shri Vyas-Dev Ji says:—

"य इच्छति हरिं स्मर्त्तुं व्यापारान्तगतैरपि ।
समुद्रे शान्तकल्लोले स्नातुमिच्छति दुर्मतिः ॥"

—"One who intends to remember God after

getting rid of all worldly cares is like the man who wishes to have a dip in the sea when it may be free from waves and surges." Neither do the waves and surging thereof ever cease, nor can he ever take a dip. Circumstances can effect you in so far as you allow them to do so. The idler and the fatalist always ascribe their present lot to inexorable Destiny and so never try to mend it by personal effort, whereas the energetic people say:— "Awake and arise to push your fortune." 'He who sees his help and salvation in to-morrow, shall continually fail and fall to-day.'

Amidst all your cares and troubles try to find time for meditation as you do for earning your livelihood and running the domestic life. Do not waste your useful career in building castles in the air, but utilise every second and do not miss the rare chance of your present human life.

No body knows when death will snatch you away. You have witnessed innumerable cases of premature death during life around you. Where is the gaurantee for your life? "Dust thou art, and unto dust shalt thou return" holds equally good for all, rich and poor, illiterate and literate, old and young. If your life-breath terminates with these unclean thoughts, imagine, what untold sufferings are you sure to meet in your future cycle of births.

Shri Guru Granth Sahib says, "One who muses upon wealth at the last hour of his life and dies with the same thought is bound to be born a snake, and who broods upon and dies with the thought of a

woman is sure to become a prostitute in his next life. If thoughts of a dying man centre about house and property he will be born an evil spirit. If a man thinks of his son in his last moments is sure to become a dog. He who breaths his last thinking upon God and God alone is never to enter into the loathsome womb of a mother."

Do not think of meditation as a difficult task. No doubt at the outset it may seem uninteresting, but repeated acts of meditation will create a decided charm in it and by and by such a habit will be formed that you will find it painful to remain without it. Your entire mind will be an emblem of your beloved Lord and as you advance more and more you will see your Deity everywhere and in everything.

It is the dictum of our Shastras, that Japa is more helpful and efficacious than formal worship with betels and flowers, meditation (Dhyana) brings about speedy purification than Japa can do, but to see the Lord everywhere is the best and the highest step in the field of meditation. It is in the advanced stage that sadhak feels all the Deities as the manifestation of One all-pervading Reality or the different forms of his Istha. He feels the presence of the Lord everywhere. In ecstasy of love, he declares:— "Hey! my God is the God of all, and indweller of all. In temples mosques and churches my Lord is greeted and adored by different sects and creeds. In every form of flesh and blood he laughs and weeps. He does play the part of a saint and that of a thief." After reaching the highest

point of development in meditation the aspirant never likes to see his Deity confined in a particular Form. Really every form becomes an object of his love and adoration. He sees his Lord in the Sun, Moon and the stars. He feels the Lord in water, fire, air and everywhere.

He is now blessed with the purest and supreme Bliss. For him men, beasts, birds and insects, in fact every object, every particle of dust, nay, every atom, gets permeated with certain indescribable charm. Hail ! all-hail ! Oh blessed soul ! thou art the embodiment of Love and Purity, Devotion and Piety ! AUM.

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Second Chapter

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Ethical Life

IF you are desirous of realising higher objects of the spiritual world wherewith to attain real Peace you will have to restrain yourself from sense-objects. Happiness lies in controlling senses; this is why men of discrimination do the same. One sense of religion, as we understand by the term Dharma, is to control mind—to restrain filthy desires of one's chitta. The Mahabharata says, it is only by dint of control of senses that man can realise God. Meditation and control of senses are the very bases of religion. The ways may differ but all the ways aim at the particular object—the realisation of God or attainment of peace or tranquility of mind.

The good old days are gone by. The present is quite a different yuga when people delight more in indulging senses rather than in controlling them. Therefore, it is, that longing for God-realisation does not so much prevail now-a-days as before.

Modern society, courts of law, and laws of the land, news-papers, novels, restaurants, cinema films, clubs and the pictures at public sale and similar other things clearly indicate degradation of taste and the down-fall of modern races of people.

Those who are morally weak and have no devotional aptitude seek God in worldly gain. They

say that the acquisition of wealth and fame is the grace of God, earthly beauty is His holy form and the gain of mundane pleasures is His blessings. They further say that God is the cause of all our actions. And since He impells us to commit good and bad deeds why should we refrain from these and why should we be punished for doing evils. He may be the cause of all evil as of good—good for reward and evil for punishment. These people should remember that whoever be the incitor of our evil actions we alone are to suffer the consequences of our evil deeds. In the battle field of Kurukshetra Yudhishthir spoke a particle of a lie suggested by Lord Krishna. For this Yudhishthir and not the Lord had to trod the burning sands of hell.

Utterings of worldly gain are nothing but the expressions of desires. Desires originate from attachment. Where there is no attachment desires cannot step in and sorrows and miseries also have no access there. In order to lessen attachment one should concentrate on the evil aspects of worldly objects and think of the consequences of sensual enjoyment and mutability of the world. The prince who considers the golden throne to be the highest achievement of life is one day deprived of his royal throne by the cruel hand of death. A man who endeavours his best to establish fame in society passes away all alone from the world. To speak nothing of an individual man, even the greatest nations in course of time are washed off from the surface of the earth. "Antony sought happiness in love, Brutus in glory, Cæsar in dominion. The first found disgrace, the second disgust, the last ingratitude, and

each destruction."

Like Abhimanya we know how to enter into the vicious circle but do not know how to get out of it. Like a sugar-coated quinine pill the outer world seems very sweet and pleasant, but as we enter and entangle ourselves into it, we experience the bitterness of the world. Omar Khayam, who was so much steeped in worldly enjoyments, ended with the declaration that there exists no lasting happiness in mundane pleasures.

Enjoyment of sense-objects degrades and enfeebles a man, in the end it disgusts and fatigues him.

"O Lord ! lead us not unto temptation and do not keep us away from Thy lovely lotus Feet." We feel no inclination even for such prayers. We feel no desire to save ourselves from sin. The sweet looking touch of sin seems pleasant to us. Verbally we say, 'Lord save us from sin and give us Thy Darshan. We long for Thee.' The verbose is there, but the mind is engaged somewhere else.

"Lead us,O Supreme spirit, teacher of teachers, from falsehood into rectitude, from darkness into light of knowledge, from death and disease into immortality and Eternal Happiness."

Inspire us with all kinds of knowledge and wisdom, rid us of all that is false and sinful in our conduct, and make us pure and fasten our mind-bees to Thy holy lotus Feet.

As the mighty sea with all its strength draws the rivers to its holy womb, with the same force, O

the all-powerful Lord ! entice us towards Thy holy Feet.

O Lord ! without Thy look of mercy there can be no liberation, without Thy benign help, no forward march is possible, O, the indweller ! help and conduct us on every step.

" Can't I Ram-like pluck out eye,
Can't like lark on sky rely,
Can't like Buddha Mar defy,
Thou the prop of helpless son. "

—Yoga and perfection.

Offer such prayers to the Lord, sing devotional songs and then sit for meditation. Sincere and cordial prayer creates humility and draws divine help. Communion results in union with the great Being. Song is the spiritual language of the human soul. Sing His songs. These will disperse your vacillating thoughts and help you in your preliminary stage.

Methods of Self-improvement

Some are of opinion that God revealed Himself to men in good old days of Bhuddha, Shanker and Christ, and has no mind to do it now. But they are mistaken. He is ready to reveal Himself at any and every moment to those who are ready to see Him. The Eternal has spoken to man in the past and can speak to him now and yet again.

'Lose not Thy confidence of making progress; in godliness; there is yet time, the hour is not yet passed.'

Acquire the true notions of human life. Be ready to act and suffer. Endure the severest of all trials. Suffer calamity with dignified patience. Act nobly and care not for much. Be just to yourself and do not make much of others faults. Connive at it as you would connive at your own.

Man is often guided by emotion and instinct than by logical reasoning.

Do not jump at conclusions simply at the call of passion or act at the spur of moment. Consider well before you act.

'To-day thou confessest thy sins, and to-morrow thou committest the very same thou hast confessed.'

Do not mind what others say about you, but extract from it the element of truth which is often there.

Do not regret upon anything past, do not have fears or anxieties for the future.

Whenever you are troubled, pained, perplexed or tempted, hold your breath and think and find out the cause. But fear not. You are not the only sufferer. Look at those who are still worse.

What are your sufferings compared to those of others ? You should rejoice that you have so many blessings. God is just and merciful.

The more we care for others the more we suffer for them and with them.

"For others weepest thou; O, sit for a time and weep thou for thyself."

Learn to control your thoughts. For thoughts

lead to actions. Good thoughts impell to good deeds conducive to virtue and bad to evil.

"A good thought is a grand legacy to the world."

Allow not formality to rule your thoughts. People care more for caste but less for their conduct.

Sensual enjoyment is always a sorrowful misfortune, for pleasures of to-day are pains of to-morrow.

An act of virtue begets others of its kind and an act of vice verily gives birth to similar others.

Things go not by chance but by law.

Can you tell when a vicious deed may be considered superior to a virtuous one? An evil act which makes a man repent is superior to a good one which enhances his pride.

A thousand thoughts throng your head from dawn to dusk, but how many of them are useful? How many ennoble you and how many ask you to repent?

Every night before going to bed review your day's work and recount your good and bad actions. Repent for the bad ones and enhance the good ones.

Discipline

One who desires to form his character or shine as a man of distinguished personality, should maintain discipline or order in every walk of life. The need of maintaining discipline in different phases of life may be illustrated variously. If you put a match

box in a particular place, you will have not to grope in darkness to find it out in times of need. If you keep your bunch of keys in a fixed place, there is little chance of missing it. Besides these you should get up in the morning daily at a particular time, you should take your meal at the same time every-day, you should go for walk, read your books and play at a fixed time of the day and regularity should also be observed for retiring to bed at night. One who maintains discipline even in small affairs of the home-stead gains the power of maintaining discipline in greater and more important affairs of life. Because the seed of greatness lies concealed in small things, as a matter of fact the greatness is but an agglomeration of smaller things. One who is efficient and considerate must have exercised some discipline even in small matters of life. The well-known B. T. Washington ingratiated himself with his employer even by his thoroughness in so trifle an affair as in sweeping the floor. The discipline and dexterity of his manual work of his younger days afforded him in later life the leadership of his community.

Self-restraint

Tapasya means self-command which is born of discipline. Without self-restraint one cannot develop spiritual force. Self-restraint is possible by following carefully the moral principles. Upon the strong foundation of morality the temple of spirituality can be erected. Ethics and theology should go hand in hand. Self-control is a nobler

and loftier virtue than benevolence and charity and very difficult of attainment. Without habitual self-command continuous lofty speculation is not possible and without unbroken speculation a man cannot get at the desired object. One, who is free from self-indulgence and self-love as well as from self-conceit and self-delusion, but is possessed with self-reliance and self-command, self-devotion and self-consciousness, can verily attain the Self.

संयमो हि परोधर्मः संयमो हि परं तपः ।
पुण्यानामपि पुण्यञ्च संयमो हि महाबलः ।
संयमो धारणा ध्यान संयमो हि समाधयः ।
संयमः स्ववशे यस्य मुक्ति स्तस्य करे स्थिता ॥
-पूर्णज्योतिः ।

—Self-restraint is the supreme virtue and it is the supreme Tap. It is a virtue of virtues and it is the greatest strength of mankind. Self-restraint is dharana, Self-restraint is dhyana and Self-restraint is samadhi. Liberation is in his firm grip who is possessed with perfect self-restraint.

Four walls of the Spiritual temple

The temple of spirituality can rest firmly and eternally on the four walls viz. The wall of meditation (तपः), the wall of purity (of body and mind) —(शौचम्), the wall of benevolence (दया) and the wall of rectitude (सत्यम्). These walls are the strong support of the spiritual temple. We cannot construct

the spiritual house unless we build up the foundation walls. Character and devotion are the bricks and mortar out of which you have to construct the walls of the temple.

Idle curiosity is the destroyer of meditation-wall. Curiosity often leads to degradation. It is indeed curiosity which brought disaster and disgrace upon Eve and consequently upon Adam. Idleness and sexual cravings stand in the way of constructing the purification-wall. Self-love blocks up the way for erecting the charity-wall and the mundane attachments obstruct us in building the wall of truthfulness. In other words, meditation is annihilated by curiosity; purity by idleness and carnal desires; kindness and tenderness by excessive self-interest; and uprightness by temporal attachments.

How to control passion

In this age, the greatest complaint, people often make, is that they terribly suffer the stings of animal passion. To restrain or moderate it you should first regulate your food and sleep. Avoid onion, eggs, fish, *meat specially of all sorts of fowls, too much of chillies, mustard, sour things, pickles, curd etc. or any other exciting thing as far as practicable. Take a very light meal at supper and avoid milk at bed time if you are not old or sick. Milk in the morning strengthens the

*Some European writes:- "Flesh eating.........should be abstained from, by the 'higher classes' in the evolutionary scale."

upper part, in the night it adds strength to the lower part. Be cautious not to accept food cooked or served by any man of low character. It does incalculable harm to both body and mind.

Next, control sleep. Sleep no doubt is necessary for bodily health. Six hours sleep is quite sufficient for the adults. Get out of bed in the small hours of the morning (अमृतवेला) ninety minutes before sunrise. Sleep after sunrise and during daytime tells upon health and longivity of a man, strengthens passion, and brings idleness and gradual decay of intelligence. One hour sleep before midnight is equal to two hours after that time. Sleep in the last hours of night is often full of dreams.

Thirdly, the control of thought would help you much to bring down passion. Whenever carnal desires peep into your mind, spare no time to stop the thought-current. These passionate ideas seem pleasant and intoxicating while drifting away with the thoughts. The Gita says all desire has its root in imagination. संकल्प प्रभवान् कामान् ।

Do not cast a passionate look upon a woman. Take her to be your mother, sister or daughter. How can the eyes, defiled by the vicious spirit of thought, be fit vehicales to have the vision of elegant sight of the Lord ? Surdass plucked out his eyeballs because these distracted his mind by famale attractions. On how many occasions you should have done so in your life ? Fourthly, keep yourself away from filthy novels, sexual talks, misleading films and obscene pictures. Such novels and cinema pictures eat away the strength and seriousness of our mind, and so enfeeble our Buddhi as to make

us an easy prey to filthy allurements. Such bad habits can very easily be decried by engaging ourselves either in reading good books or in satsang. Fifthly, do not talk about females specially of their beauty. It is the saying of the scripture:—

स्त्रीधन नास्तिक चरित्रम् न श्रवणीयम् ।

"Talks about women, wealth and unbelievers should not be heard."

Pranayam

Sixthly, Pranayam (restraint of breath) is the most powerful weapon to put an end to the influence of Kam. A grihasthi can also practise elementary Pranayam under the instructions of a teacher. Pranayam should not be practised without the direct assistance of an instructor, for such practice is often dangerous.

Begin with Nari Shodhan before you commence Pranayam. Do it four or five times. Take a long breath by the left nostril and exhale it by the right one and again inhale by the right and exhale by the left. Then begin Pranayam in the ratio one four and two (ie; inhale 1 retain 4 and exhale 2) or four, sixteen and eight. Inhale slowly by the left nostril four times (ie; count four times Aum (ॐ)) closing the right one, retain the breath closing both the nostrils sixteen times ie; count sixteen Aum) and then slowly exhale by the right one eight times (ie; count eight Aum). Repeat the process beginning with the right nostril. Inhale by the right one counting four Aum, then retain the breath

closing both the nostrils counting sixteen Aum, and exhale by the left one closing the right counting eight Aum. This makes one Pranayam. Do it twelve times and if possible more. Increase the number gradually. Those who are unable to start with 4, 16, 8, may begin with only 1, 4, 2. A Brahmchari can increase the ratio from 1, 4, 2 upto 6. 24, 12; 8, 32, I6 and 16, 64, 32 and so on.

*Pranayam should be practised early in the morning and evening with empty stomach. If not possible in the evenings do it in the mornings only and be regular and punctual in doing it. One should avoid Pranayam when attacked with diarrhœa, dysentry and bad-cold etc.

Pranayam has much utility in the spiritual path. It lessens idleness and sleepiness, destroys minor sins committed unconsciously, removes impurities in the system, tends to bring about concentration, extends the longivity of a practicant and lastly it is a sure treatment for chronic bad-cold and tuberculosis in its first stage. It conduces to ayam (peace) in the Pran (mind). Hence it is named Pranayam. Mind gets relief of its fickleness and peace is restored to it to a great extent. Pran (vital air) and mind are co-related. When one is controlled the other follows suit.

Lastly, observe fasts once or twice a month to maintain the balance of mind. Our Shastras lay much emphasis upon fasting. Fast-days are really

*Finishing Pranayam, do Shitali Kumbhak eight or ten times to bring coolness in the system. Inhale breath by the tongue (folding it) and retain it in the heart for a few seconds, then exhale it by the nose slowly, closing the mouth.

days of restraint and peace. Either on Ekadashi, Amavasya, Purnamasi or any auspicious or favourable day you can have a fast. Abstinence from food at times is very much helpful for keeping the health of the body as well as of the mind.

One, who is physically very weak, should refrain from fasting. The benefit which is derived from fasting can be gained by light food alone. Fasting occasionally is very much conducive to health for fatty people.

These are the ways of controlling passion. Sex is never to be suppressed but has to be transcended. That is only possible by directing all our thoughts and desires towards the Lord. The above mentioned principles will help us immensely to do the same.

How to control anger

Next we should control anger. It plays an important part in keeping our mind fickle. Nothing is more destructive to health and religion than anger and irritability. Saints say that there is no friend nobler than religion and no foe greater than anger. Anger is born of desires and desires from Rajo-gun (the increase of motion). Therefore to put an end to Rajo-gun always try to live upon Satwik food, dwell upon noble thoughts, keep company with good people and avoid things which awaken restless passion. Suppress all idle thoughts and delluding desires and strive to develop patience, tolerance and discrimination. Anger retards the progress of an aspirant and even puts an end to his spiritual ambition. The anger of good souls is only momentary

and that of less developed lasts for a few hours, while the anger of narrow-minded and spiritually blind people often reacts to the last moment of their lives nurshed with the idea of retaliation.

In order to control anger, firstly, you should regulate food and sleep. Avoid onion, too much of chillies, meat, any kind of intoxicant or any other thing that brings about excitement. Avoid also day time sleep. Secondly, think of the consequences of wrath. When a man runs into passion it produces poisonous heat in the system, upsets the balance of the mind and destroys the facial calmness. Thirdly talk little and avoid the company of too many men, pay more attention to meditation to maintain the balance and tranquility of your mind. Fourthly, whenever you feel anger creeping into your mind, observe silence and try to divert your mind from the immediate cause of anger by such mechanical means as counting numbers or looking to the toes of your feet. And thus sacrifice the demon to the feet of the Lord. Remember, for a while, how Jesus Christ and Hosen Mansur have forgiven their greatest foes. You will be treated in Heaven according as you treat other people on earth.

Greed is our greatest foe

The last and the greatest foe of mankind is the epicurian appetite (लोभ). It is the mightiest passion that rules over human mind. People in domestic life do not realise how much they are slave to taste because variety of food is within easy reach of them. It is only as an anchorite that a man

really understands the degrading force of appetite. A greedy person lives to eat while a man of discrimination eats to live. People sit for meals but often meals eat them up. Whenever a man takes more food than is necessary for his system, the excess so eaten gets ill-digested into passion and disease. It is really the greedy appetite which lengthens the longivity of carnal desires. The gluttony, sexual indulgence, sleep and fear increase more and more as you give free reins to them. It is why the Gita says that Yoga, that killeth all pain, is obtained by him who is regulated in eating and moving, regulated in performing actions, regulated in sleeping and waking. Besides the psychic affect of increasing our carnal desires over-eating has an adverse effect upon our physical health. Many of our diseases are due to over-eating and unagreeable food. People are ignorant of dietatics. Hence they insist upon any kind of food they relish for. It is greed which prompts them to eat anything and every thing fair or foul against the injunctions of our shastras. Remember; any kind of prohibited food is a tempting bait to ensnare human soul with. The use of offensive food, association with bad company and the unfortunate circumstances as having a hot-tempered wife or silly son or widow daughter, are, as is truly said, the sure causes of burning a man without the flame of fire.

The shastras in infalliable terms declare taste (लोभ) as the mightiest of all human foes and warn the people against falling prey to this passion. But alas ! how few pay heed to this warning. जितं सर्वं जिते

रसे— One who has controlled sense of taste—has controlled every other sense "Sexual appetite, anger and greed,"the Gita declares, are the triple gates of hell".

Control of speech

Control of speech is aonther important factor to be taken note of. Speak little and to the point, when necessary and keep quiet. It will not only help your meditation, but will lessen your cravings. Too much talk wastes much of our energy and time and increases the fickleness of mind. Observe vow of silence in the morning at sun-rise and in the evening at sun-set at least for five minutes, if possible, for an hour. This hs got dynamic affect.

Niti Shastras advise us :- "Speak little like a parrot, concentrate like a crane, chew your food like a goat and take your bath as an elephant does". Talkative habit impairs seriousness of a man. and reserve in that habit helps much the student in spirituality. Noisy anklets remain always at the feet whereas a silent necklace finds its place in the neck. Maya roams obout riding on the back of empty discursive talk and bewitching smiles.

Charity

Then we should direct our attention to charity. In Kali-yuga charity is suggested to be the noblest virtue. A charitable deed done with love and sympathy is potent enough to draw blessings of Heaven

upon the doer. Charity broadens the heart and purifies the soul. It is truly said, that religion is born of kindness, strengthened by charity, established upon tolerance and annihilated by anger. Charity should be given to the deserving people without any idea of gaining fame or reward but for the sake of relieving the people in distress.

Faith, hope and charity constitute the triple theological virtues enjoined upon every human being. Every month give something in charity within your means. Feed the poor and give them clothes thinking them to be embodiments of Narayana. Always try to relieve them. Help the students who cannot prosecute their studies for want of means and render necessary help to the miserable, the afflicted, the ailing, the helpless and the destitute. Of all concrete forms of charitable deeds giving of food is the best, and of all abstract forms, the bestowal of knowledge is the best.

Apart from these philanthrophic services pious people should occasionally be invited to the house. Serve them reverently. This kind of service will kindle the fire of devotion and dispel the narrowness of your mind. It is the declaration of Shastras that charity given to Godly people is estimated to be the purest of the kind.

If you do not feel for other's pain, be sure, your spiritual life has not yet commenced. American lady Miss Allen says, "I have learnt three things in my life—to pray, to store and to work. I pray not for temporal gain but for gaining strength of mind so that I may retain balance of mind in moments of strain and danger, pains and pangs.

I store, not for my future needs and necessaries of life, but to help those who are in distress at this very moment. I work for universal good, thus alone can real good come to me."

One who sheds tears for the people in distress, works hard for their relief and sacrifices his own interests for the sake of others, is really a philanthropist and lover of mankind.

Stamp out Miserliness

One must guard oneself against stinginess. It is one of the greatest draw-backs in human character. With all your efforts and at any cost stamp out miserliness from your heart. A penurious soul cannot enter the realm of God. A negardly person makes himself miserable inspite of his riches. He not only denies himself necessary food and drink, but also withholds the same from his dependants. A beggar always returns with empty hands from his door. He always delights in amassing wealth. He cannot brook any question involving charity. Money is his life-breath. Parting with money is for him parting with life.

Another black chapter of our life consists in back-biting and fault-finding, as also in under-estimating the good qualities of others. These bemean us and pull us towards the brutality. We are always curious about the ill-name and defamation of others and delight in betraying their weakness without the least compunction, but never feel ashamed of our base weaknesses and reviled actions.

Do not be wallowing in the drain. To blame

and revile others means weltering in the filthy waters of a drain.

Moral Principles of Hindu Scriptures

Moral principles of Hindu Scriptures are comprehensive enough. They comprehend a good number of moral rules, namely:- अहिंसा Non aggressiveness and harmlessness, in thought, word and deed), अस्तेय (Non-theft) सत्य (truthfulness).

Truthfulness is the fountain head of religion. Modern people do not care to speak the truth. Even truth-seekers lay less stress on this point and do not care to keep their words or promises or speak with accuracy what they see, hear or peruse. Truth and nothing short of truth will naturally come out of the lips of one who is pure-hearted and devoted to truth. On the other hand, a man who has no regard for truth will pull the long bow and pollute his tongue with falsehoods. The Nam-Japa of such a churl or mean fellow cannot please the Lord who is nothing but the embodiment of truth. For a sadhak whether novice or advanced in spiritual path, even a slightest falsehood or an act of sin is a great source of mental trouble for him. One mistake makes him cautious enough to conform to fact, while a brazen-faced man speaks thousand and one lies without feeling any prick. These people have the habit of promising much and fulfilling nothing. A man who has no regard for truth but has based his life conduct on falsehood

and chicanery is liable to any kind of evil. There exists no sin greater than falsehood, no virtue nobler than truthfulness and no friend better than discrimination.

*ब्रह्मचर्य (Brahmacharya) continence in word, thought and deed and अपरिग्रह (not to accept or keep things beyond what is required for bear maintenance of life). These five form the category of यम (self-restraint).

शौच (Purity of body and mind,) सन्तोष (contentment), तप (austerity), स्वाध्याय (perusal of scriptures and Nam-japa) and ईश्वर प्रणिधान (Self surrender to God). These five come in the order of नियम (moral principles).

Some of these principles have already been explained before. Now we shall enter into details about some points so far left untouched. In this age of scepticism man is doubting the truth of every statement which cannot be experimentally verified. They care little for ethical principles as they do not realise their utility.

Professional robbery is an organised attempt to go directly and consciously against the rules of yama.

*A married man can also be called a Brahmachari if he does not abuse the sexual regulation. One should avoid sexual intercourse on Ekadashi, Amavashya, Purnamasi days, Shradh days, Eclipse days and other auspicious days viz. Shiv Ratri, Ram Navmi, Janma astami, Nav Ratri days etc. He should also not meet his wife during day time, in the evening, waking hours of the morning and specially during menstruation period and pregnancy of his wife. One should not meet his wife more than once a week and after the age of fifty. The breach of these principles tells upon health and longivity of a man.

But even law abiding citizens and respectable persons often violate the law consciously and intentionally. Using government stationary or stores for private purposes is taken very lightly by most of the public servants. Making private use of one's master's property is as good a sin as stealing another's goods. Travelling without ticket or carrying luggage beyond the permissable measure without paying the proper fare is considered cleverness. Acceptance of bribes in cash or kind, and giving or taking of dalies are cultured ways of theft. Honesty is a virtue involving great caution not to apropriate anything and everything belonging to others, except what is legitimately earned with personal effort and service. It also involves the principle of paying others what is due to them for the services received. Profiteering on the part of a merchant or tradesman is an act of theft and dishonesty. In such and other ways the rule of "Yama" is broken by majority of the people.

Contentment (सन्तोष) consists in being satisfied with one's lot without any murmer. A contented soul is the happiest one. This is the greatest wealth that human soul can boast of. In contentment lies the highest Siddhi or achievement.

Self-surrender to God (ईश्वर प्रणिधान) is the last and the saving principle of नियम (moral rules). Whenever and whatever you do, you should surrender it as an offering to the Feet of the Lord. By this act of constant offering unto Lord one's egoistic tendency gets lessened, devotion develops, and unending flow of love for the Lord spontaneously streams forth from his heart. Lord Krishna says in

the Gita :- "Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya, do thou that as an offering unto me". Zarathushtra also lays much stress upon this point. "The student must dedicate every action he performs to God and he must do everything in the name of God. In such action there is no taint of sin. Such action is without desire and therefore does not bind the doer".

The devotee should not worry himself about worldly matters having surrendered himself as well as his temporal and spiritual concerns to God. Along with the development of spirituality an aspirant is established more and more on the firm footing of self-surrender. These in short are the moral principles of Hindu scriptures. If you are not in a position to follow the sense of scriptures do not scoff at them, for every injunction of scriptures is pregnant with far-reaching truth.

Evil of Fashion

Now we turn our attention to the evil effect of fashion. The untold miseries in the social order brought by blind emulation of fashion in dress is known to all. Rich people squander money like water in setting up the show of fashion which the poor take up to their utter destruction. Those who cannot afford to spend much upon dress either run the risk of falling victims to the clutches of money-lenders, or burn with jealousy. Costly fashions are source of great evil in a society and the vain rich are responsible for this evil. Setting up ever changing and costly fashions is launching a vice that

spreads like an epidemic to the destruction of the whole body politic. In this democratic age very few can possibly remain within their bounds. Every body maintains a style much beyond his status and social position. Bodily nourishment and nobler virtues of charity and fellow feeling are neglected to provide for a fresh suit of the latest fashion. Dependants are famished in order to find costly ornaments. The race of fashion and the idea of being looked upon as a man of some importance have blunted all higher sentiments. Innumerable privations are gladly borne by the poor in order to keep pace with the rich.

Dress has got its psychological affect upon human character and conduct in life. "Dress oft' proclaims a man" as Shakespeare puts it. Gaudy dress shows the savage tendencies of the wearer, sober coloured dress points out the unassuming and civilized character of the person so dressed. Simple and clean dress indicate the cultured mind. Persons in the habit of wearing dirty clothes show their uncultured nature. Vanity is nourished by costly apparel and ornaments. Different styles of dress have got different psychological affects both upon the wearer and upon other people. A soldier in his uniform picks up a certain courage and spreads a certain kind of fear among his surroundings. A king in his royal dress commands respect and produces some awe. A beggar in his rags benumbs his spirit and produces disgust in some and pity in others. A man in the dress of a temple priest will have quite different feelings from those of a man dressed in a police uniform.

Do not be a slave to fashion, for this tendency is as detrimental for man as being a slave to taste. Simple and clean dress is a necessity of nature, but costly dress and slavish fashion dehumanises a man. Remain within the limits of your social position. Simple style and clean habits are paying to a high degree and help in keeping a balanced mind.

Many people work under the delusion that chanting the name of God for a few minutes will bring about their salvation and that no discipline, restraint or any other effort is necessary for the purpose. Under such false conceptions they start meditaiion only to achieve failure and disappointment and within a few days swell the number of atheists. The real meditation commences with the purification of the mind. Bonafide efforts to purify the mind will alone vouchsafe successful progress towards the goal.

Ideal Womanhood

The ethical life is as necessary for woman as for men. The farther we go into the hoary antiquity of Hindu civilization the more satisfactory we find the position of women in many walks of life. At a time when the whole world was enveloped in the darkness of barbarism woman in India showed unique talents in more than one sphere of life. The sad tragedy is that nearer we come to the present the more unsatisfactory we find the lot of women. India has come to a sad plight for the last 800 years. Heaven knows when she will regain that original brain

which once attracted the whole world with its immortal philosophies.

No student of ancient Indian History can overlook the noble part played by the women in building up our high social ideals and Dharmic life. We have not to go to the painted mansions of Europe to find standards of ideal womanhood. We can still find them in the present dilapidated villages of once glorious India. Let our mothers and sisters follow the footsteps of their ancestors and create a new Dharmic India—India which would again hold up the torch of knowledge and drive out the present rule-of-jungle civilization.

If we hold that woman is born to serve men, we are mistaken. We marry because she must cook our food, minister to our physical wants and sexual cravings and to domestic duties. These and such like notions should not grow into a convention to rule our life. As a woman is to serve man so a man is to look to the needs and comforts of a woman. We should not forget what Satapath Brahman tells us about the status of woman. "Husband and wife are the two halves of one entity." Man by himself is not whole. As early as 800 B. C. women took part in the Vedic sacrifices along with their husbands. Even in the world of letters Ghosha and Lopmudra—the two distinguished women enjoy the unique distinction of being included among the authors of Rigveda Samhita. Following are a few observances which would help to raise the standard of our women and their relation towards their husbands.

Society consists of males and females. No progress is possible if only one class gets elevated and the other lags behind. Progress should be simultaneous. The class that remains behind will pull down the other. For the elevation of the society both the classes should conform to religious as well as social rules. It is the wish of the Lord that a woman should help a man in thought, word and deed. That is why God created Eve as a help-mate for Adam. If the one is strong enough in character he can render real help to the other. This kind of help is heavenly rather than earthly. If a woman is weak in character and follows the wrong path like Eve, she degrades herself and drags down her husband along with her. On the other hand if a wife is of religious bent of mind and richly qualified in other ways becomes a potent influence for her husband in the right direction.

A woman should help her husband in matters religious as in other things. That is why she is called Ardhangini (better half). Shree Vashistha Dev Ji says:—"Godly-minded women can by the dint of spiritual force uplift their degraded husbands. Even the instructions of a spiritual preceptor, perusal of scriptures, chanting of mantras cannot so much change their husbands as womanfolk can by the elevating influence of their character. A wife who uplifts her fallen husband, like Churala of Yoga Vashistha, is indeed a real Guru. We with all humiliation bow down to her."

The great women seers like Anusua, Arundhati Gargi and Maitraye etc, have vied with the renowned seers like Yagyavalka, Parashar, Patanjali

and Vashistha in matters of profound moral and spiritual importance. A woman of high character is as necessary for the spiritual and temporal welfare of the society as a man of the same character.

Malice and malignity, ill-will and ill-feeling, falsehood, cheating, Himsa and too much of attachment, seeking one's own interest at the cost of others, quarrelling, back-biting and misleading others —these base habits are often met with in people of either sex, and are detrimental to both. Dealing gently with the neighbours, helping them in distress, serving and sympathising with them and looking upon their children as her own are the marks of real Motherhood.

Florence Nightingale of England was a marvellous example of disinterested service. "She is the greatest woman of action this country (Europe) produced in the last century—perhaps the greatest woman of action this country has ever produced. She is the type of pioneer—one of those rare personalities who reshape the contours of life. Nursing to her was not a pastime or an occupation: it was a revelation."

Ahalya Bai and Rani Durgawati of India played a very important part in doing public service and managing the state affairs. These two women were greatest women of action. Draupadi of Pandavas showed wonderful talents in managing state and house-hold affairs. She was a lady of letters and a good manager of expenditure. She was an embodiment of love and service. She served the servants of the house with equal love as she did her relatives. By loving service she conquered the

hearts of her husbands and those of the inmates of the house. India found really a great spiritual mother in Madalasha of Bhakta Mal, who sent her sons to jungles to pass their lives in holy contemplation of God.

Education must be provided for each girl as for each boy. In order to be an ideal mother, she must learn something of hygiene, science of first aid, mid-wifery, disinterested service, art of cooking, dietatics, domestic economy, nursery science and social etiquette. A woman is the mother of a child, companion for her husband (Sahdharmini), domestic plenty (Griha Lakshmi) and servant of the Society. Mother's influence is the first education for a child which dominates his or her future life. It is therefore that the greatest responsibility rests with woman for moulding the society towards progress or retrogression inspite of men. Children of to-day are the citizens of to-morrow. An old saying, "The hand that rocks the cradle rules the world" holds true now as in the past. The world renowned Napoleon used to say, "If you desire genuine children , create genuine mothers".

A mother who is ease-loving, foolish and idle cannot produce good children. She cannot also serve her relatives and others properly which is the glory of womanhood. A modern society girl is a great curse, and the sooner you cease to turn up this costly picture gallery, the better for the society. They are of no use in any walk of life. The present ill-assorted western education is mainly responsible for the appearance of such society women among our midst.

In order to form moral character every woman should read the biographies of ideal women, and try to follow in their footsteps. In leisure hours they should recite the name of the Lord. They should avoid romantic cinema pictures, novel reading and too much of outside company. Study of scriptures and healthy modern literature is recommended for their edification.

There are some women who are never satisfied with their lot. They harass their husbands with this or that demand without considering their power to satisfy the same. Discontent murders their peace of mind and enthrals them in the cage of sorrows. An ideal woman should be contented with what honest efforts of her husband provides her or her own resources supply. She should also be patient under all circumstances. Patience, contentment and service form the best ornaments of ideal womanhood.

The Mohammadan woman saint Ravea prayed to God, "O Lord! do not make me a barren and unfertile sky-kissing mountain, Lord! make me a piece of fertile land, so that hungry people may find food in me. Do not make me a boundless sea of saline water, O Lord! make me a small streamlet in the hottest part of the earth, so that thirsty people may quench their thirst in me. Do not make me a glittering sword in the grasp of a hero, O Lord! make me a small stick so that feeble and old may find prop in me. As all the rivers fall into the sea, so let all the sorrows of all people fall into me, O Lord, I shall suffer all the sorrows in thy holy name though I am weak and feeble. O Lord! So long thou dost not wipe out the tears of others, thou needst not look unto my tears too." AUM.

Third Chapter

ओ३म्

Pranava Sadhan and Para-Puja

THE ADORATION OF THE SUPREME

CHANTING the Supreme Mantra Aum (ॐ) and meditating on the form of Aum, one can verily attain the culminating point in meditation. Aum is said to be the name of Parmatma (the supreme Being) and the greatest mantra of our scriptures. Its constant repetition, and intent meditation on its form and meaning should be practised by the sadhakas who are desirous of attaining the all-pervading Intelligence. It is a mysterious Mantra permeating every nook and corner of the universe, hence it is called Sabda-Brahma. The sweet monotonous sound-vibrations of Pranava are resounding everywhere on Heaven and earth; the rythmical tone of this super song can be heard throughout day and night. At first we can hear this hidden song of Parmatma at dead of night when the bustle of the city ceases to great extent. When mind develops a little concentration we hear it even at daytime, and when the concentration gets more intense the sound can be heard day and night without effort. The yogins hear the sound internally in the centre of the heart (Anahat Chakra) as well as in the outside world.

In the beginning generally it is experienced by the left ear and when well advanced in spirituality, the sound is heard by the right one also. The Upanishat says, "strive to hear the sound by the right ear." The sound is sometimes heard like that of a ringing-bell from a distance, sometimes like the humming of bees, sometimes like the melodious tune of violin, sometimes like the roaring of clouds when it seems as if the whole world is entering into the womb of this mystic sound.

Shruti, Smritis and Puranas simultaneously sing the glory of this Mantra. The Gita declares it a one-syllabled Brahman and the supreme Mantra of the Vedas. Rishis and Munis speak highly of the enormous power of this Mantra. Even at the present age of spiritual starvation saints and seers feel it very efficacious in dispelling the impurities of the mind and establishing the aspirant on firm footing of spirituality. It is the prime seed of all mantras and the highest symbol of Para-Brahman.

By the meditatation of Pranava alone one can attain the highest liberation. By its constant repetition and thinking on its real significance one enters the realm of silence and ultimately to the all-pervading nature of the reality. This one-syllabled Pranava is Param-Brahman, it is Tarak-Brahman.

प्रणव: परमं व्रह्म प्रणव स्तस्य वाचक: ।
प्रणव: परमो मन्त्र: प्रणव: परमो जप: ॥
ओमित्येकाक्षरे मन्त्रे परं व्रह्म विराजते ।
प्रणवोपासनेनैव निर्वाण मधिगम्यते ॥ —पूर्णज्योति: ।

Not alone Hindu scriptures but other scriptures of the world also speak with admiration of this

Mantra. The Bible says. "At first there was word and word was with God and word was God," Guru Granth Sahib starts with the holy Pranava and attaches supreme importance upon it in the uttering:- Ek Aum Sat Nam (एक ॐ सत् नाम). Some people name it a music born of no sound, some others declare it to be a universal breath of the whole cosmas soundless sound, the soundless voice of the silence. A saint has named it a super song. One European gentleman writes:—

"I have tasted the vibration of Pranava and have full confidence upon the immense power of this Mantra. If it is chanted even in a neglected way, it bestows some power upon the chanter, and if in just and correct way, it brings a marvellous change in the human system. It really turns the tide of life and rouses the latent power in us."

Laying much emphasis upon the Mantra (Aum) the Gita says:- "He who departs from the body uttering Aum, the one-syllabled Brahman and meditating on Me attains the supreme state."

Other Mantras, viz. Soham and Sivoham etc, are also of the same nature. The aspirant may recite any mantra, as instructed by the teacher. In every case, there must be one symbol for concentrating upon, without which it is immensely difficult to attain any adequate and lasting result. The symbol may be either of Aum (ॐ) or the Deep-shikha (the form of candle flame) or any other symbol suitable to his temperament. Ordinarily the best place for concentration is Ajnachakra (the place between the two eye-brows). (A) With eye-lids closed the form should be meditated on inside the Ajnachakra but not on the external surface. Fix

the attention upon the symbol, and bring it back to that point wherefrom it wanders away.

When the sadhak is tired of concentrating upon the symbol he may (B) practice vacancy, i. e. thoughts of any kind should not be allowed to peep into the mind. The lake of the mind should for some time be kept absolutely free from any ripple of thought whether spiritual or temporal. (C) And sometimes the sadhak should think—"I am All-pervasive, Eternal, Effulgent and one homogeneous Brahman. I am not the flesh, not the blood, not the bones, but the essence of it." When the sadhak can concentrate on the all-pervading Self, no symbol is required then to concentrate upon.

"Hail, hail, to Him alone
Who is the One, the Primal,
Pure, Eternal, Immortal and
Immutable in all ages."

The meditation of Aum (ॐ) gradually brings the aspirant to the realm of all-pervading Self. The more he meditates on its inherent meaning the more he enters the region of silence, and verily through repeated practice of silence the absolute silence is achieved. When the Rishis of yore were requested to define the Absolute, they kept quiet. When they were pressed repeatedly, they exclaimed, 'The Absolute is Silence.'

On the eve of Kurukshetra war the instructions, imparted by Sri Krishna to Arjuna, were mainly intended to teach him a lesson on the knowledge of the Self. With the intention of enlightening him in self-knowledge the Lord asserted, "Atman is never born; It is Eternal, everlasting

and changeless; though its body perishes it cannot perish." Pointing to this Atma-Tattwa, the high-minded and enlightened Buddha, the founder of Buddhism, declared-"I am the Truth and I shall exist in all ages to come." Jagat Guru Shankeracharya, who preached Vedanta all over India and established four Mathas for the culture of Brahma-Vidya in four extreme parts of India, declares, "Realise the whole world to be the manifestation of Para-Brahman, there exists nothing except Atman. I am not the body but the eternal and everlasting Self, attaining this wisdom, be free from fear and anxieties." Mahatma Jesus Christ, the glorious Sun of Christians, on attaining a high stage in meditation declared "I and my father are one." "Hak Hak Anal Hak" (I am Brahman, I am Brahman),by these utterings, Hosen Mansur, the greatest Muslim Sufi preached the all-pervading Oneness. Swami Vivekananda, the genius soul of India who brought awakening in the East as well as in the West, laid much emphasis upon this point —"O Sisters and Brothers 'Know Thyself' " What Swami Ramtirtha, the lion-hearted son of India, preached in the West and what Shree Arobindo is now preaching in the East, is the same teaching—'Realise Thyself.'

* 'Behold ! The all-pervading and all-permeating Self-existent Lord, with all His glory is present everywhere ! This Supreme Self with His impenetrable solemnity is ever present! Besides this Self-shining Truth, there was nothing before, besides This nothing can exist. Only this all-pervading

*The article within quotation was contributed to "Peace," Sri Shanti Ashram, Totapalli hills, Godavari, South India, by the author.

Eternal deity existed before, only He exists now, and only He shall exist through eternity. This Almighty God is manifesting Himself in all names and in all forms. All that we see, is He, all is His manifestation, and all is manifested by Him alone. He is all-powerful. He is all-merciful. The Vedas and Puranas proclaim Him; the Rishis and Devotees speak of Him. He is the sanctifier of the fallen. He is the evil-destroyer of all. He is the only pilot in the world-sea. He is the purest nectar. He is the supreme ecstasy. He is the supreme peace. Without Him, life is all-misery. When we gain Him, life becomes full of inexpressible divine rapture.

We being the highest creation of this world, and being endowed with rationality, our foremost and only duty is to remember God, live in Him and dissolve in Him. When we look back to the past, we see; 'to contemplate Him' was the life-long endeavour of the forest-dwelling sages as well as the householders. It was by this contemplation that they attained peace, and left behind, undying fame and everlasting name.

With ardent love and strong non-attachment let us march on to Him. Let it be our life-object to realise Him in thought and in action. Entering into everything through union with God, was considered in India to be the ultimate end and fulfilment of humanity. Let us be always in perfect harmony with the inner Self as well as with all-pervading Supreme Self. He is present everywhere. He is in air and in firmament. He is in fire and in water. He is in hill and in rill. He is above and below, remote and near, visible and invisible, within

and without, pervading the whole. While working or talking, standing or walking, sitting or lying, we should always think of Him, live in Him. By constant thinking peace shall come, it is sure to come, but we must meditate on Him abandoning all lust for result.

Without realising Him, simply breathing, like the bellows of the blacksmith, is no life. We must resign ourselves wholly to Him, dive in Him, melt in Him. Thus, when our Divine consciousness is fully expanded, we shall be one with Him, and one with all. Not only the ancient seers felt Him in their serene depth of mind, but there are some earnest souls at present too, who are realising Him by their constant devotional Tapas. When we realise Him fully, there remains no gap in our luminous vision of perfection. For gaining Him we must be away from the world of narrow necessities. Dire destructions will befall us if we envelop our souls in a dead shell of callous habits. By doing so we will become the embodiment of passion. We hanker after pleasures, not because they are truly desirable, but because the red light of our passion makes them appear desirable. We long for earthly things not because they are great in themselves, but because our greed exaggerates them and makes them appear great. It is this greed that leads to seek wealth and power, fame and name. So long as we are self-obscured and lost in the midst of desires, we lose our conscience and care only for the immediate present. It is our desires that limit the scope of our self-realisation, hinder our extension of consciousness, give rise to sin, which is the inner.

most barrier that keeps us apart from God. When the last hour comes, alas! we pass away without finding upper help in the wasting pangs of death!

It is no doubt in the path of spirituality that, disturbances and temporary failures, discontent and weariness, dejection and unwillingness may sometimes dishearten us; but at that time we are to cheer up our spirits and with more willingness and eagerness than ever we should cling to our practice of meditation. Pain in the spiritual path is no fixture. But when we lose all pleasure and patience in accepting pain we sink down and down to the lowest depth of degradation. No doubt, our Tapas sometimes seems to be enveloped with a dark veil, but as we press on, it casts off that dark veil and bares its face to us as a revelation of supreme joy. We are to gain Him by physical loss and to rise by surrender. Neither disease, nor calamity, nor the rising of sin in us should cause any alarm. With patience and perseverance we are to proceed. Cowards and the faithless will fly away from the battle-field, and in after years weep in sorrow and hopelessness. Holding fast only to Him, we should boldly say, we are reaching Him here in this very spot, now at this very moment. Man's progress in the spiritual path is through a series of renunciations.

When we are above the plane of selfishness, then we attain the highest and by merging the individual in the universal, we become free from the realm of pain. Buddha and Jesus, Sankar and Mahomad, all these great revealers had to sacrifice a great deal in their course of Tapas, but being suc-

cesful in their object, they became so many beacon lights to the erring souls of the world.

"It is shameful for us that we are bound up with things lesser than ourselves knowing perfectly well that we are greater than the things we possess. It is this, that Maitreyi felt when her husband wanted to give her his property on the eve of his renunciation, and she asked him, would these material things help her to attain the highest. Her husband replied 'No'. She said at once, "Then what am I to do with these, which cannot make me immortal ?

So long as we cannot attain the realisation of Self, all the worlds, with all their enjoyments cannot give us real peace; moreover the chain of activity, along with the chain of pain remains unbroken. It is for this, that the ancient people retiring from active life went to live in the forest in quest of Truth.

Let our soul, flame up to Him as the fire, flow on to Him as the river. We should love Him and meditate on Him in joys and sorrows, in gain and loss, in prosperity and adversity. Let us march on to Him not with logical reflection but with intuitive perception, not with cold dogmatism but with flaming faith. Let us consecrate ourselves, let us merge ourselves in Brahman. Not for one moment is God remote from us. He dwells within us, and we in Him. Not a breath can we draw without Him—our vitality is from Him and in Him; why then, should we seek God in any distant temple ? Our body is the living temple in which He dwells. He is within us, and He is ever near to us.

When we realise Him, we lose our egoistic self. The individual 'I am' attains then the perfect end;

it realises its freedom of harmony in the Infinite 'I am'. There comes the self-deliverance from all sorts of narrowness and pettiness and the soul ceases to return to its own desires. It delights then, ceaselessly and constantly in all-pervading stillness, calmness and sweetness and is freed for ever from the thraldom of Maya. Death eternally dies there, and waves of turmoil vanish for ever. There reigns the Eternal Supreme Peace !'

Since we are attached to the fleeting things of the world for a pinch of pleasure, we fail to harmonise ourselves with the all-pervading Self and the highest bliss. In yoga-Vashistha it is said 'that the annihilation of thought, pulling down of desires and the practice of Tattwa-jnan are to be put in action simultaneously in order to get rid of the clutches of Maya and to have a permanent seat in the Blissful land attaining which, a man never returns to the cosmic world.' We lose our resourcefulness only in directing our consciousness to things of the outside world. If, however, it be centered in the Supreme Being, the last kingdom is recovered and the Self is achieved.

He pervades everywhere in the Sun, Moon, Stars, Earth, Trees, Water and fire. He talks in human frames. He moves in the forms of beasts. He grows in the shape of trees. He blooms in the face of flowers. He shines in the lustre of lightning. Every-where is He.

He exists in the blue canopy of sky. He exists in the green lawn. He pervades in the mountain ranges. He exists in the waters of the ocean. He is the murmuring sound of the streamlet and in the rustling of the leaves.

To strive to see Him everywhere is genuine sadhana and to feel Him everywhere is *true* siddhi. In Vishnu Puran Bakhta-Raj Prahlad declares, "O, Daityas, this extensive Universe is nothing but the expansion of Vishnu. Feel yourself one with Him. This sort of sadhan is true sadhan of Achyuta."

If one Atman exists within and without permeating every thing, then why should we waste our valuable time in the dry study of Naya and Mimansa or in discourse and discussion ? When Apaurusheya (अपौरुषेय) Veda declares one All-pervasive effulgent Truth, then why should we doubt the existence of the Lord ? Why should we dispute over Sakar and Nirakar ? Does He not comprehend and transcend both ?

How can the bliss, which lies in the meditation of the Absolute, which is obtained by crucifying little egoistic 'I' in the consciousness of all-pervading 'Self', be compared with the petty pleasures of the world ? How can the trifling worldly pleasures delude a man of discrimination ? If you desire to realise all-blissful consciousness, you shall have to give up all thirst for any pleasures,mundane or terristrial and to be vibrated in and out with the thrill of Soham and thus enter its essence and get merged entirely in It.

A man finds a watery grave if he happens to get drowned in a physical ocean, but he finds immortal life if he drowns himself in ocean of Soham, the immortal nectar of Brahman. Anything that finds its way to a salt mine turns to salt.

Being drowned in the ocean of Self-consciousness

he himself becomes consciousness. He feels consciousness and it alone everywhere. What is seen is consciousness, what is heard is consciousness, what is thought is consciousness, what is tasted is consciousness, consciousness is right to him, consciousness is left to him, consciousness is in front of him, consciousness is above him and consciousness is below him. The Gita teaches us the same teaching:— "The Eternal the oblation, the Eternal the clarified butter are offered in the Eternal fire by the Eternal, unto the Eternal verily shall he go who in his action meditateth wholly upon the Eternal."

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

It is not a mere state of being beyond any category of name and form. No human language can describe this peaceful resort. In this Heaven of consciousness there is no fear of death, no possiblity of a fall, no chance of rebirth, nothing of attraction, nothing of repulsion, no disputes of Gods and no reign of sorrows.

If all that is but one Eternal Truth and one consciousness, then in this non-dual religion how can there lie any difference between Hindus and Christians, Buddhists and Muhammadans, Jains and Sikhs. All are sons of Nectar, all are the emblems of consciousness, all are the incarnations of Infinite Wisdom.

What teaching can be more sublime than this religion of seeing God everywhere and seeing everything in Him—the religion which teaches God immanent in every object. What a wonderful religion

it is to forget one's little self in order to find the all-pervading Self. Annihilating the lower self one can be flooded with the current of all-pervading Self. What a magnificient Truth it is— "I am not the little mortal body, flesh, blood, marrow and bones. I am never bound by the affections and attachments of the world, I am formless, nameless, changeless Being, I am all-permeating consciousness and all-knowledge."

Whenever your mind be going to any worldly object, think the object is nothing but Brahman. Whatever attracts your notice, think Brahaman is shining there. Mind cannot step into any region where Brahman has not already established His extensive Kingdom." That thou art", "that is your Swarup", "consciousness is your real nature"; "Verily you are the Reality". Always dwell in the thought— "I am Brahman, Brahman am I. I am pervading everywhere, I am effulgent one, I am boundless, changeless, partless Niranjan." "I blow in the winds. I flow in the waters of the river. I shine in the stars of the sky. If even the fourteen worlds along with all the firmaments come into nothingness, I cannot perish, I am unperishing and I exists for ever. I am with all and I am within all. I am the faculty of vision in all animals, the power of thinking am I. I am the air inhaled and expelled in the respiration of animals. In the sounds of human beings 'me' and 'mine' am I".

When there was no sky, no air, no day or night, no life or death, I alone existed. When there was no Sun and no Moon, when heavenly bodies were none, I alone was shining with all my splendour. When there was no Brahma and the world

created by Him, no Adam or Eve in the garden of God,alone myself was there in the meditation of Self.

"I am the spidity in waters, I am the radiance in Moon and Sun, I am the word of power—the Pranava in all the Vedas, I am sound in ether, and verility in men. The pure fragrance of earths and briliance in fire am I, I am the Eternal seed of all beings. I am the reason of reason endowed, the splendour of splendid things am I."

I am the strength of the strong, I am the wickedness of the wicked, I am the beauty of all beautiful things, the selemnity in snowcovered hills am I. I am the extent of the broad open sky, the invigorating power in the winds am I. I am the affection in mother's breast, I am the cruelty in butcher's knife."

The German philosopher Mr. Schelling says:-

"There is in every man a feeling that he has been what he is from all eternity."

I am all consciousness and consciousness alone, not the body am I. Why should I enter the temple of Yama (the king of death), musing 'Me' a body of flesh and blood? I am beyond the range of attachment, formless, changeless, Niranjan. What connection have I with this illusive world? Only Brhman is a reality and the world is illusion, and truly the Brhman am I. Why should I ignore what is True and Eternal, and why should I worship what is false and deceptive?

"I cannot die, though for ever death.
Weave back and fro in the warp of me.
I was never born, yet my birth's of breath,
Are as many as waves on the sleepless sea."

The moment you desire for anything, your all-pervadingness is lost, you are chained to the mortal coil of flesh and blood and the moment you are free from cares and desires, you are the all-pervading Absolute. Mr. Balban says :- "All the loss is the result of scattered consciousness. All gain is the result of accumulated consciousness—the focused, concentrated one-pointed consciousness."

You may very well say, Self-contemplation is nothing but Self-hypnotism and your samadhi is nothing but hallucination of the brain. But whatever you say, the contemplation which brings about realisation of the Self, wisdom, bliss and the extinction of miseries, the necessity of such meditation and contemplation cannot be denied so lightly.

*The all-pervading Absolute,—who is incomprehensibly profound, formless and nameless, self-effulgent and perfect, who, remaining perfect in His consciousness is creating and protecting myriads of worlds, by whose imperishable and everlasting power the Sun, the Moon, the Earth and Heaven are sustained, by whose fear fire, wind and Yama (the king of death) are performing their respective duties, and in whose hands from Brahma (the author of the world upto the atoms are mere playing toys, whose moulding, sustaining, protecting and perfecting power is immanent in all things animate and inanimate - that all-powerful infinite consciousness is to be meditated, is to be contem-

*The following thirteen paras were published in "Peace", Sri Shanti Ashram, East Goḍavari, South India, contributed by the author.

plated on and on.

Realizing whom the desire of heavenly happiness is burnt, the thirst of Salokya and Swarupya mukti is quenched for ever, the perpetual bliss is obtained, and where a man never returns to the cosmic world—that all-pervading Supreme Being is to be meditated, is to be contemplated on and on.

Attaining whom a man never wanders in the mirage of Maya; gaining whom the illusory, the fleeting in the fascinating forms, the attractive objects, the enamouring externals can no more delude a person, sighs and discontent and weariness of failure vanish for ever, the Divine law reveals itself in all its splendour—that permanent and Eternal Reality is to be meditated, is to be contemplated on and on.

By whom the animate and inanimate worlds are pervaded, except whom nothing exists, who is minutest of the minute, and the greatest of the great (Anoraniyan Mahatomahian) who is homogenious "continuum," by whose manifestation all are manifested, by whose consciousness the world's consciousness—that Self-effulgent Brahman is to be meditated, is to be contemplated on and on.

Realizing whom, who is nothing else but Perfect Wisdom and harmony, peace and bliss, pure and absolute, one feels himself to be the Truth, there the attachment for forms and names vanishes for ever, and the attachment for the body melts away, and the heart-knot is opened to luminous revelation, for him doubt and weakness are no more, that Absolute consciousness is to be meditated, is to be contemplated on and on.

Whom all the Vedas proclaim to be the Supreme Being, Smritis and Puranas declare whose glory, Munis and Rishis speak of whose brightness, who is the Ultimate aim of meditation, that omnipresent consciousness is to be meditated, is to be contemplated on and on.

By whom the whole universe is manifested and pervaded, directed by whom the mind is thinking, Prana is performing his own function, all are uttering words; eyes, ears, and other senses acting their respective parts—that Chaitanyatma is to be meditated, is to be contemplated on and on.

Whom fire cannot burn, water cannot wet, wind cannot dry, but who is the creator and director of fire, water and wind—that ministering Lord of the universe is to be meditated, is to be contemplated on and on.

At the time of final deluge (Mahapralaya) when all the worlds with all the firmaments are reduced into nothingness, when Hiranya Garbha and Mulaprakriti are also extinguished, what exists then also with absolute duration, whom births and deaths cannot touch at all—that formless Eternal Akshar Purusha is to be meditated, is to be contemplated on and on.

Who is all-love and all-merciful, by whose grace we are moving in the world, by whose existence our existence, by whose consciousness our consciousness, by whose bliss world's bliss—that Satchidananda is to be meditated, is to be contemplated on and on.

Who is beyond time, space and speech, who is perfect, even, infinite, uniform and all-pervasive, who is in the north, in the south, in east and west,

above and below, everywhere uniformly pervasive and who was, is and will continue to be for ever the same, who is undivided and partless— that 'Sivam Sundaram' is to be meditated and contemplated on and on.

Who is "Satyam Jnanam Anantam" "Shuddham Apapaviddam" "Eka meva dwitiyam", realising whom one gains mystic vision, and the screen of ignorance is drawn aside for ever, Jnana and Vijnana bare their faces as revelation of Supreme joy, gaining whom one remains at the fathomless sea of tranquility—that Paratpar Purusha is to be meditated, is to be contemplated on and on.

Realizing whom the chain of Karmas is broken, sins and afflictions are burnt for ever, Tritapa comes to an end, mortal is turned into immortal, Paramananda—perfect peace is obtained for ever—that "Santam Sivam Adwaitam" is to be meditated, is to be contemplated on and on.

In fact every human being is in search of Self-knowledge, he is inquest of Himself. Whomever or whatsoever he loves, he loves himself more than all. He loves him alone, by loving whom his self is satisfied. In whom his self finds more pleasure, he is more nearer to him. Rishi Yagyavalka, the embodiment of knowledge, imparted verily this lesson (Tattwa) to his wife. ' O, Maitreyi, a father loves his son, not for the satisfaction of his son, but by loving his son, his self is satisfied, therefore he loves him. A wife loves her husband, but for her own felicity, by loving her husband, her self is satisfied, therefore she loves him. All our, affections and attachments—everything is for the satisfaction of

one's ownself, as a matter of fact, everyone is desirous of finding out his real self and true happiness"

When one discovers the self he feels— "I exist without duality, there cannot exist anything except me. I am Para-Brahman, ever pure, without attachment and without action, always one and the same. Life and death, disease and old age— these can never touch me. I have no form, no desire and no bondage, no attachment and no sadness, no Vikshep and no avaran. I am Prashanta, Ananta and Chidakash. I am beyond time and space. I am boundless, Changeless homogeneous one."

Dr. Duessen says —the highest and the purest morality is the immediate consequence of the Vedanta. The gospel fixes quite correctly as the highest law of morality- "Love your neighbour as yourself." But why should I do so since by the order of nature I feel pain and pleasure only in myself and not in my neighbour ? The answer is not in the Bible but it is in the Veda—in the great formula—'That thou art'— (तत् , त्वम् , असि), which gives in three words metaphysics and moral together."The Vedanta gives profoundly based reasons for charity and brotherliness"—says Sir Johan Woodroffe.

Without realizing the self one cannot be established in all-pervading oneness. Unless one attains the realization of all-permeating Self, the idea of duality and desire cannot be extinguished. Only by achieving the Self one can overcome desire and death. The Upnishad says, "Persons of self-restraint, realizing the Para-Brahman in every object, after death attain the immortality, but those who see many-ness (diversity) in this world, they enter

the valley of death after leaving the body."

Those who are self-controlled, filled with faith and devotion and engaged in constant meditation can only attain the Self. Those who are not self-restrained continued practce is not possible for them, without long practice concentration cannot be achieved, and without concentration there can be no peace and for the unpeaceful how can there be bliss?

When the mind, being washed off of all impurities, enter the deep concentration, Jiva (soul) merges in (Siva)—the all-pervading Supreme Soul and feels himself Eternal, all-pervassive and all-consciousness. He realizes—

सर्वं खल्विदं ब्रह्म; नेह नानास्ति किंचन, ब्रह्मै वेदं इदं सर्वम् ।

—All is Brahman, there exists no diversity, all that is seen or felt is verily Brahman.

Yoga Vasishta says,— "The liberation is not confined in Heaven, earth or in the ethereal space. That is nothing but perfect knowledge, born of pure heart. The non-attachment in all desired objects, brings about the annihilation of Samsakaras and that state is called liberation by the self-enlightened souls. The real nature of Jiva is all-consciousness and deliverance is nothing but that consciousness, born of the current (वृत्ति) of blissful 'I'."

When he is all-consciousness, he seeth Him everywhere and everything in Him. He realizes— "I am Brahma, I am Vishnu, Shiva am I, I am the sky, I am the Sun, I am the Daitya, I am the Devta, all animates and inanimates objects am I. I am the Day and the Night, I am the Earth and all the

Oceans am I. I am the Creator, I am the Creation, I am the Gods, I am the Godliness, I am the Devotees and Devotion am I. I am without beginning and without end. I am without attributes, without motion, Nirvikalpa and Niranjan am I. I am the pure, I am the enlightened, without sin am I. I am all-bliss, I am all-peace, infinity and perfection am I."

AUM SHANTI ! SHANTI !! SHANTI !!!

November, 1939,
Srinagar, Kashmir.

سلیبس الیکٹریکل سپروائزر امتحان مطابق پنجاب گورنمنٹ

اُمیدواران کو حسب ذیل سلیبس کے مطابق تحریری اور عملی امتحان میں شامل ہونا پڑیگا

ا۔ برقی اکائیاں اوہم کا اصول۔ مختلف فاصلہ اور لوڈ کے لئے کنڈکٹر میں ڈراپ اور اُن کا سائز۔ مزاحمت اور انسولیشن مزاحمت اور اُن کی پیمائش۔

ب۔ برقی کرنٹ:- حساب اور پیمائش۔ کرنٹ کیپسٹی۔ کنڈکٹروں پر حرارت کا اثر۔

ج۔ برقی قوت:- مختلف آلہ جات اور برقی موٹروں میں برقی قوت کے خرچ کا حساب اور پیمائش۔ ہارس پاور اور کلوواٹ کی اکائیاں۔ پاور فیکٹر۔ اور میڈیم و ہائی پر ٹرانسمشن اور ڈسٹری بیوشن کے طریقے اور حساب

د۔ برقی انرجی:- برقی انرجی کے خرچ کی پیمائش اور حساب

ہ۔ برقی پیمائش آلہ جات:- اصول اور کنکشن متعلقہ اوہم میٹر۔ وولٹ میٹر۔ ایمیٹر۔ واٹ میٹر۔ انرجی میٹر

س۔ سٹوریج بیٹریاں:- اصول کیپسٹی کا حساب۔ بیٹریوں کا استعمال۔ لگانا اور کنکشن کرنا۔ وزن مخصوصہ اور دباؤ کی اہمیت۔ بیٹریوں کی حفاظت

ش۔ برقی مشین۔ ابتدائی تھیوری۔ حسب ذیل مشینوں کا لگانا۔ کنکشن کرنا۔ اور مرمت

اے۔ سی سنگل اور پولی فیز الٹرنیٹر اور انکا متوازی میں چلانا۔ اے۔ سی سنگل اور پولی فیز۔ سنکرونس و انڈکشن جن میں سکوئرل کیج اور سلپ رنگ۔ اے۔ سی سنگل اور پولی فیز۔ ٹرانسفارمر۔ برائے میڈیم و ہائی دباؤ۔ ڈی۔ سی سیریز۔ شنٹ اور کمپاؤنڈ جنریٹر اور ان کا متوازی میں چلانا۔ روٹری کنورٹر اور ریکٹیفائر

ڈی۔ سی موٹر۔ سیریز۔ شنٹ اور کمپاؤنڈ۔ انسولیشن اور دیگر نقائص کیلئے موٹروں کا امتحان۔ سٹارٹر۔ سلپ رنگوں اور بیرنگ کی حفاظت

آرمیچر و انڈکشن وائنڈنگ کی تھیوری اور عمل جس میں ڈی سی اور اے۔ سی دونوں شامل ہیں۔

ص۔ اے۔ سی اور ڈی سی مشینوں کیلئے کنٹرول گیئر۔ ریلے و دیگر حفاظتی انتظامات۔ مختلف قسم کی سوئچ گیئر۔ فیوز۔ ریگولیٹر۔ موٹر سٹارٹر۔ ریلے اور لوڈ اور نو وولٹیج ریلیز۔ آٹومیٹک آئل سرکٹ بریکر۔ ان کا استعمال اور کنکشن

ط۔ برقی پمپ۔ جنرل اصول، و ابتدائی حساب متعلقہ ہیڈ۔ پاور۔ اور انرجی کا خرچ۔
ف۔ برقی پاور پلانٹ۔ حساب۔ چلانا اور حفاظت متعلقہ چھوٹے انجن۔ برقی پلانٹ، سٹوریج بیٹری۔
ق۔ قانون برقی۔ انڈین الیکٹریسٹی ایکٹ ۱۹۱۰ اور ۱۹۳۷ء۔ الیکٹریسٹی رول متعلقہ لو میڈیم اور ہائی دباؤ۔
ک۔ وائرنگ انسٹالیشن ڈسٹری بیوشن اور وائرنگ کے مختلف طریقے۔ فٹنگ اور حفاظت۔ فٹنگ کا با اصول امتحان بقائق کی پڑتال اور درستی، ارتھ کرنا۔ وائرنگ اور دیگر مزدوریاں متعلقہ اور ان کا استعمال۔ تاروں کی قسمیں اور سائز۔ ان کا استعمال اور حساب۔ وائرنگ اور ڈایاگرام اور شیڈیول کا تیار کرنا
ل۔ اوور ہیڈ لائین۔ سادہ حساب اور لو میڈیم اور ہائی پریشر کے لئے بناوٹ بمعہ سٹریس۔ سیگ برسپین۔ اثرات درجہ حرارت، تاروں کی کھینچ۔ انسولیٹر، گارڈ وائریں۔ حفاظت کی ترکیبیں۔ بیرونی فیٹنگ لائٹنگ کنڈکٹر اور ایسٹرس
م۔ جنرل۔ برقی طاقت اور روشنی کے متعلقہ ڈایاگرام اور ڈرائنگ کا بنانا اور سمجھنا جس میں پلین۔ ایلیویشن اور سکیشن شامل ہوں
ن۔ برقی شوک سے حفاظتی ترکیبیں۔

الیکٹریشن کورس

یہ کورس عموماً اُن طلبا کیلئے تجویز کیا گیا ہے۔ جن کی تعلیم محض کسی ورنیکولر تک ہی محدود ہے اور محض اس بنا پر اس کورس میں الیکٹریکل انجنئری کی نظری اور حساب کی ٹریننگ پر زیادہ وقت نہیں دیا جاتا بلکہ اس کورس کے طلبا کو اعلیٰ درجے کے الیکٹریک فٹر بنانے کیلئے کام کی بہت مشق عملی کرائی جاتی ہے۔ الیکٹریشن صیغہ بجلی میں ذیل کی ملازمتیں حاصل کر سکتے ہیں۔
۱۔ لائٹ انسپکٹر۔ ۲۔ وائرمین۔ ۳۔ اوور سیئر وائنڈر۔ ۴۔ سوچ بورڈ اٹنڈنٹ۔ ۵۔ ہیڈ الیکٹریشن۔ ۶۔ سب سٹیشن انچارج

شرائط داخلہ۔ ۱۔ طلبا کی تعلیم اس قدر ہو کہ بخوبی اردو، ہندی یا گورمکھی لکھ پڑھ سکے۔
۲۔ درخواست داخلہ کے ہمراہ چال چلن کا سرٹیفکیٹ جو کسی معزز آدمی کی طرف سے ہو شامل ہونا چاہیئے۔
۳۔ درخواست داخلہ کے ہمراہ مبلغ دو روپے فیس رجسٹریشن آنی چاہیئے۔ جو بوقت داخلہ فیس داخلہ میں مجرا دی جائے گی۔ یا درخواست داخلہ نامنظور ہونے کی صورت میں اُمیدوار کو واپس کی جائے گی۔
۴۔ ایسے طلبا کی صحت کا اعلیٰ ہونا ضروری ہے۔

داخلہ۔ سال میں دو دفعہ کیا جاتا ہے۔ پہلا سیشن ماہ جون میں اور دوسرا ماہ دسمبر میں شروع ہوتا ہے۔

عرصہ تعلیم۔ اس کورس کی ٹریننگ چھ ماہ میں کی جاتی ہے۔ اختتام پر بورڈ کی طرف سے جو امتحان ہوتا ہے۔ اس میں الیکٹریشن کا ڈپلومہ دیا جاتا ہے۔ ناکامیاب طلبا کو بغیر مزید ٹیوشن فیس کے اختتام کورس انسٹیٹیوٹ میں باقاعدہ تعلیم لینی پڑتی ہے۔

فیس۔ فیس داخلہ مبلغ ۱۰ روپیہ (جو صرف بوقت داخلہ لی جاتی ہے)
فیس ماہواری بمعہ چندہ ۸/۵ روپیہ

سلیبس مطابق پنجاب گورنمنٹ الیکٹریکل سپروائزر امتحان جو اس پراسپکٹس میں الیکٹریکل سپروائزر کورس میں دیا گیا ہے۔
ورکشاپ و پاور ہاؤس پریکٹس۔

نوٹ۔ الیکٹریشن کورس کے طلبا بھی پنجاب گورنمنٹ الیکٹریکل سپروائزر کے امتحان میں شامل ہو سکتے ہیں۔

رولز اور ریگولیشن متعلقہ حصہ انگریزی میں دئے گئے ہیں جو تمام طلبا پر عائد آتے ہیں۔

سپرنٹنڈنٹ

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